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Third Study on Mohammedanism.

Missionaries to Moslems--
The Unfinished Task.

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THE story of Missions to Moslems is brief. That the church has neglected this field in particular is very evident. From the earliest time Mohammedanism has been arrayed against Christianity. The teachings of the Prophet led every Moslem to hate the Christian, to kill him when opportunity afforded, to take his property as booty and to do all this in the name of God. This attitude of the Mohammedans toward the Christians led the church to assume a wrong attitude toward these people.

When Raymond Lull saw brave men setting forth to wrest the Holy Land from the Mohammedans by force of arms he wrote: "It seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it, namely by love and prayers and the pouring out of tears and blood." But he was alone in his belief. Multitudes of lives were sacrificed in these crusades and the chasm between Islam and the church grew wider and deeper.

The Protestant Missionary Church has had no antagonism toward this great brotherhood, comprising one seventh of the human race, yet the fact is plain that comparatively little has been done to carry the message of life to these people. In the early history of missions only a few—a very few—seemed to have even considered the Moslems as a part of the world field included in the great commission. Those whose hearts were turned toward Islam were men of fine courage and consecration.

Three Pioneer Missionaries to Moslems.

The first was RAYMOND LULL (1235-1315.) His life is one of splendid devotion to the cause which his heart held dear. In his early years he lived a gay life at the King's court. At forty years of age he was converted. Shortly after this he had a vision of Christ which led him to devote himself to His service. Immediately he decided that he was called to work for the conversion of the Moslems. From an Arab slave he learned the Arabic language, studied, wrote, and in every way prepared for service. He established a school for the training of missionaries, and "sent out fervent appeals for workers, mourning that none seemed ready to suffer martyrdom for their Lord." He tried to interest the head of the church at

Rome in the founding of missionary schools but found no encouragment. "Rome was not ready for the Lullian method."

In 1291 Lull set out for North Africa to preach Christ to the Mohammedans. His first step was to call the literary leaders together to a conference where they should discuss Islam and Christianity. They consented and after long discussion, suffering evident defeat, they cast him into prison and sentenced him to death. Through the influence of a liberal Moslem the sentence was changed to banishment. He returned again, preaching Christ but was imprisoned six months and again banished. Though now seventy-nine years of age he again returned to Bugia. He taught secretly for nearly a year. One day he ventured into the market-place, where fanatical men seized him and stoned him to death.

Raymond Lull, the first missionary to Moslems, was far ahead of his church. He has left an example of courage and consecration that has seldom been equaled. The love he bore to those who mistreated him is like that of the Master. Lull wrote many books, but the words by which we know him best are:

"HE WHO LOVES NOT LIVES NOT, HE WHO LIVES BY THE LIFE CANNOT DIE."

Henry Martyn.

Years, even centuries, passed before another arose whose heart yearned for the salvation of the Mohammedans. This was Henry Martyn the first modern missionary to Moslems. He was a man of fine scholastic attainments, winning prizes and taking honors of various kinds in St. John's College, Cambridge. In 1806 he reached India to take up his life work, or as he expressed it "Now let me burn out for God!"

His first great work was to translate the New Testament into Hindustani. Having a great desire to give the Moslems of Persia the Word of God he began translating the New Testament into Persian. Later he went to Persia to complete this work and to enter into Mohammedan controversy. Concerning his translation Dr. Smith says "Great as saint and notable as scholar in the twelve years of his life from Senior Wrangler to martyr, the highest title of Henry Martyn to everlasting remembrance is that he gave to the Persians in their own tongue the Testament of the one Lord and Saviour, Jesus Christ, and the Hebrew Psalms."

Sir Lewis Morton in a "Vision of Saints" says of Henry Martyn:

Being a pure saint like those of old
Abased himself and all the precious gifts
God gave him, flinging all before the feet
Of Him whose name he bore—a fragile form
Upon whose hectic cheek there burned a flush,
That was not health: who lived as Xavier lived
And died like him upon the burning sands
Untended, yet whose creed was far from his
As pole from pole: whom grateful England still loves.

The relentless lie
Of Islam . . . he chose to bear, who knew
How swift the night should fall on him and burned
To save one soul alive while yet 'twas day.
This filled his thoughts, this only and for this
On the pure altar of his soul he heaped
A costlier sacrifice, this youth in years
For whom Love called and loving hands and hope
Of childish lives around him, offering these
Like all the rest to God.

Henry Martyn Memorial Hall, Cambridge, England.

Ion Keith Falconer.

Among modern missionaries to Moslems the name of Ion Keith Falconer stands out above the rest. This young man—the third son of the Earl of Kintore—was not only a nobleman by birth, but a nobleman indeed. From early life he was an earnest, devout Christian boy. He was a fine singer, a famous athlete, an untiring student and a noted scholar. His talents and accomplishments were far above those of other men, but he laid everything on the altar of God's service. He read an appeal urging Christians to evangelize Arabia, and he answered by offering himself.

In October, 1885, he and his wife started for Aden, Arabia. It was arranged that at first only six months should be spent in that trying climate. According to this plan, he returned to Scotland the next summer, where he spent the time in speaking to the churches "outlining the beliefs of the Mohammedan world, the real weakness of the Koran and a mighty faith in the final triumph of Christianity."

One of his statements made during those busy weeks has become rather famous. "While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

In November, 1886, he returned to his work in the best of spirits. Everything seemed bright and promising but fever attacked him repeatedly, and in May 1887, he was called up higher. The church in Scotland was in deepest sorrow, but their memorial services were turned to rallies to call for the brave and strong to fill the place. As a result that year, out of forty graduates of the Divinity students of the New College, Edinburgh, eleven offered themselves for foreign mission work.

Though this was not the way he had planned to do it, yet Ion Keith Falconer, by his death "called attention to Arabia."

The United Free Church of Scotland has continued this mission. The Church Missionary Society and the American Arabian Mission are also working there. Even with these the force is pitiably inadequate to meet the need.

Arabia Is Only One of the Neglected Fields.

In 1880 an investigation was made which led to the formation of the North African Mission. "At that time there was not a single Protestant missionary between Alexandria and the Atlantic coast of Morocco, nor southwards from the Mediterranean almost to the Niger and the Congo."

Now this mission maintains eighteen stations and eighty-six missionaries. Little by little the church is beginning to realize the awful neglect of Moslem fields and the magnitude of attempting to evangelize the Mohammedan world. The few who have given themselves to this special work, are rejoicing over the open doors that are to be found in many places.

Methods Most Successful.

It has been discovered that special forms of work bring the best results among Moslems. Open air services and public discussions are impracticable in some lands, prohibited in others.

BOOK DISTRIBUTION has been found successful. Mohammedans today in all parts of the world are buying Scriptures by the thousands and reading God's word. The promise is sure: "My word shall not return unto me void," and the missionaries in faith and hope are sowing beside all waters in Moslem lands.

THE MEDICAL MISSIONARY is perhaps the best factor in introducing the religion of Christ in a new field. He understands the language of suffering and he knows how to answer it. The efforts of the physician to heal the sick

make a deep impression on the Mohammedan world. Love, the distinguishing characteristic of Christianity, is exemplified by the Christian doctor. "By this" Christ says, "shall all men know that ye are my disciples, if ye have love one for another."

The Moslem cannot understand the Christian's faith, but when it comes to disinterested love, he can see that. One who had watched for hours, the medical service for poor sufferers said, "This is wonderful; we have nothing like it in our religion."

EDUCATIONAL WORK, though slow, gives the most permanent results. Children placed in Christian schools imbibe gospel truth and unconsciously grow away from their old faith. Many converts are from these young people or from the second generation. Though many of the students may never become avowed followers of Christ, yet they live better, nobler lives and become better citizens. Witness the changes in Turkey. Doubtless one of the potent forces which brought about the recent "bloodless Revolution" was the educational work of the missionaries in the Turkish Empire.

Personal, private interviews are necessary in winning a Moslem. Generally he is not willing to sit and listen to a discourse. He wants to present his views and argue the case. The missionary needs to know thoroughly what he himself believes and then in the spirit of the Master lovingly present the Matchless Prophet to the follower of the prophet, Mohammed.

Fruits of Missions--Converts.

Though missions to Moslems have not been as fruitful as Missions to purely heathen people, yet there is great cause for joy over the first fruits. Many have given up all that the world holds dear in order to confess Christ before men. There was Mirza Ibrahim, of Persia, who sealed his testimony with his blood. In North India some of the churches have a majority of their membership gathered from the Moslem ranks.

Dr. Wherry says that "the fact which tells most clearly the story of the advance of Christianity among Moslems in India is this, that among the native pastors and Christian preachers and teachers in North India there are at least two hundred who were once followers of Islam."

Most noted among these perhaps was the late Dr. Imad ud Din, who wrote a Commentary on the Bible, and other valuable books. Rahmat Masih, another gifted man is noted as a poet and hymn-writer. He contributes much to the literature of North India in the form of stories, which meets a great want in the lives of the educated young people.

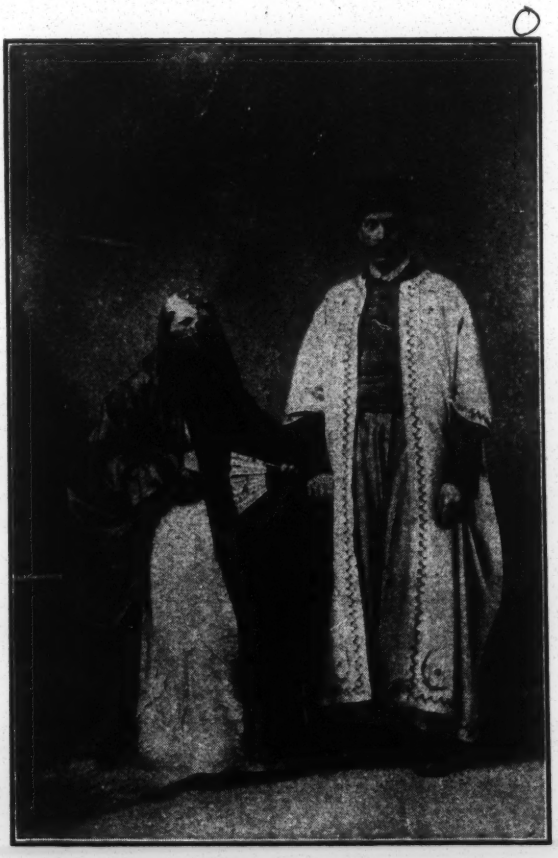
In our own field Rev. Imad ud Din Shabbaz, a poet, has done a large service for the church. He translated the Psalms into Hindustani in the metrical version and then arranged them in the Punjabi, set to native music.

DR. AHMED FAHMY.

Birket Ali one day came across a little red testament which cost *eight cents.* Reading the story of Christ he was led to see the beauty of His life and he forsook the prophet Mohammed and accepted Jesus. He has been specially successful as a colporteur.

In our field in Egypt, which is the very center of Mohammedan influence—because of the Azhar University in Cairo —not many have had the courage to confess Christ.

Dr. Ahmed Fahmy was one of the early converts. The thrilling story of his life is told in "The American Mission in Egypt." First he learned the word by giving a young Missionary lessons in Arabic. Step by step he was led to see the truth. When one reads how he left home and friends, and publicly confessed Christ, how he was kidnapped and imprisoned in his own home, how he was brought before public officials to declare his intentions, how he made a second escape and was finally taken to Edinburgh by Lord and Lady Aberdeen, one marvels that a young man was willing and able to do all this for the love of Christ.



Rev. Ibrahim Moosa and wife, Farida, in Mohammedan Costume.

Another, well known in our church at home, because of the years spent in Xenia Seminary is Ibrahim Moosa. He became a Christian many years ago and has been a faithful and efficient pastor in Egypt. At this time he is an evangelist in Assiut, giving his time to the spiritual needs of the thousands who come yearly to the hospital.

His daughter, Anisa, the wife of the pastor in Assiut, is a cultured consecrated woman, who by her life and works, is a great power for Christ among the women of Egypt.

Mekhail Monsur, a graduate of the Achar University can repeat the Koran from first to last, put in every punctuation mark and give the construction of every word. *The Mohammedan Missionary motive* was deep in his heart. He was sad to see the Christians in darkness, so he entered into controversy first with Copts and then with Protestants. A Bible was placed in his hands and with great eagerness he read and reread its truths. "The entrance of Thy word giveth light." And he was led to see that it was he who was in darkness and he was led to the true Light.

What did this mean to him? It meant hatred from his loved ones and persecution. It meant leaving home and friends and houses and lands for the Gospel's sake. The story might be prolonged but it is enough to say that he was given grace to bear it all and that he is today doing a great work among the Moslems of Cairo.

In lands where the Arabic language is spoken Islam has a firmer hold on the people than in other lands. Hence we see that in the Turkish empire, (largely Arabic speaking) and North Africa, the converts are few in number, while in remote parts, larger results have followed work among Moslems. "In Sumatra the Rhenish Mission has 6500 converted

Moslems. * * * In Java there have been still greater numerical results. According to the latest statistics there are now living in Java 18,000 who have been converted to Christianity from Islam and the converts from Islam amount to between three hundred and four hundred every year."

But figures do not tell all. Neither does the roll of church members indicate all who believe that Jesus Christ is the Son of God. Those who are now in the field and living near to the people are sure that there are hundreds and thousands who are secret disciples. Do not chide them for their fear and lack of faith. Leaving home, giving up all property, being ostracised, suffering persecution, perhaps death, may sound rather common-place and cold on the printed page—but it tears the heart of the man or the woman who must endure these.

How many in our churches in America who now sit selfish and at ease, taking no thought for the perishing multitudes for whom Christ died, would be on the side of Christ if they had to pay the price the Mohammedan convert does?

Let not the church be discouraged because large results are not apparent. The work that has been done is in large measure foundation work. The Bible has been translated into all vernaculars spoken by Moslems; thousands of useful books have been published; thousands of Moslems have been trained to read and to think; a spirit of inquiry has been awakened; the fetters of womanhood have been loosened a little; the fanaticism of Moslems has abated some-what.

GOD MEANS THAT THE CHURCH SHALL CARRY THE MESSAGE OF HIS LOVE TO THE 233,000,000 MOSLEMS OF THE WORLD. HIS VOICE IS SPEAKING TO US NOW "GO FORWARD," "HAVE FAITH IN GOD. NOTHING SHALL BE IMPOSSIBLE UNTO YOU.

CHRISTIAN BRIDAL PARTY IN OUR EGYPTIAN MISSION.

Note the changes made possible through Christian missions.

"The Unfinished Task."

Closing Study on Mohammedanism.

HAVING considered some of the successes that have followed the preaching of the gospel among Mohammedans, let us now turn our eyes to the unoccupied fields and view the "Unfinished Task."

The Moslem people are scattered over large parts of Asia and Africa. According to "The Mohammedan World of To-day" they are distributed as follows:

Asia	170,623,181
Africa	58,864,587
Europe	3,410,402
Australia and America	68,000
Total	232,966,170

These people, living in different lands, under different environment, divided into one hundred and fifty different sects, speaking many different languages are one. "There is no god but God and Mohammed is the prophet of God" is the creed which binds them together. These figures are "not cold statistics but heart-beats." These millions of men and women are human beings in spiritual darkness. They are trusting in their alms giving, deeds of merit, oft repeated prayers and pilgrimages to take them to a Paradise of sensual pleasure. They know not Jesus Christ as the Saviour of men. They know not that "God is love" and that He so loved them that "He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

To some of these people the message has been carried. A few, comparatively have heard the pure gospel. The shame of the church is that the most of them have not so much as had an opportunity to know the simple truth that Christ died for them. As has been mentioned, some of the Moslem peoples are having the Gospel preached to them. The great districts in Asia that are *wholly unreached* are indicated by the following table given in "The Moslem World."

	Estimated Moslem Population
Afghanistan	3,982,448
Baluchistan	750,000
Hejaz Hadramaut, Nejd and El Hasa Arabia	3,000,000
Southern Persia	2,500,000
Russia in Caucasus	2,000,000
Russia in Central Asia	3,000,000
Bokhara	1,200,000
Khiva	800,000
Mindanao (Philippines)	250,000
Siberia (East and West)	6,100,000
China (unreached section)	20,000,000
Total	43,582,448

With the exception of two mission stations, one at Quetta in Baluchistan and one in Bokhara, these *forty three and a half millions of Moslems are beyond the reach of any gospel agency.*

Africa's needs are not less than Asias'. Portions unoccupied or almost so are chiefly in what is known as the Sudan.

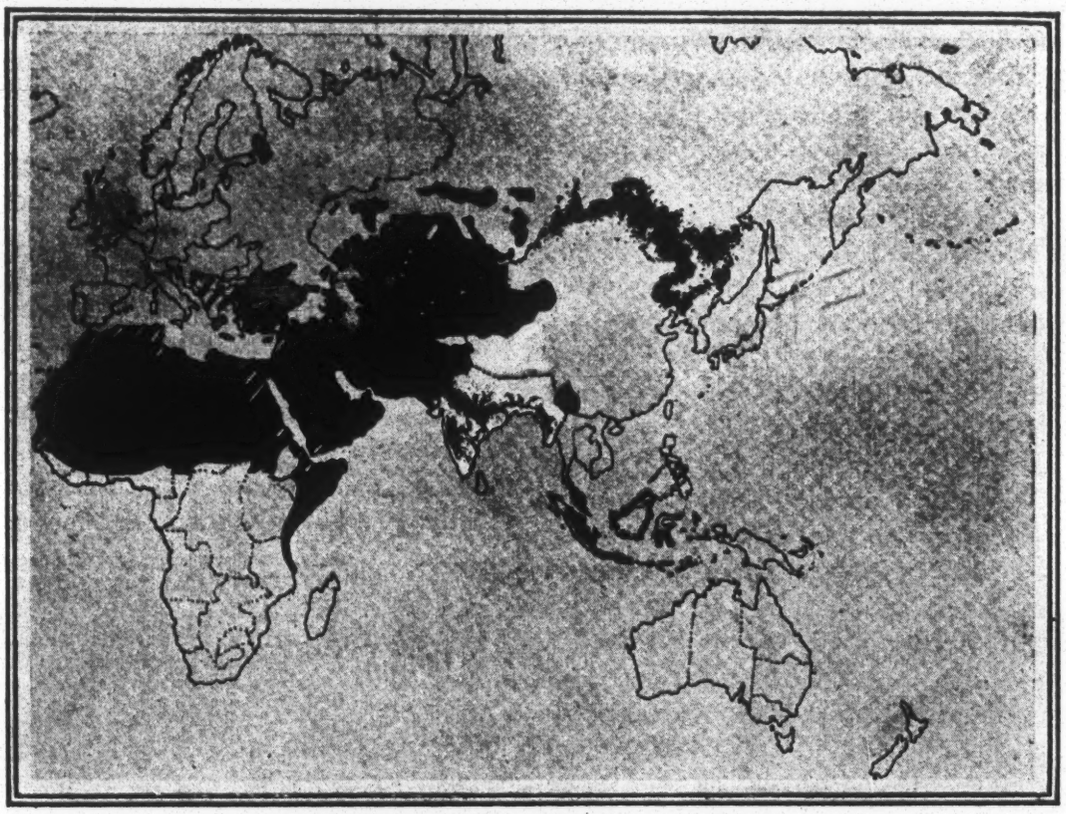
THE LAND	SIZE OF	GOVEREMENT	MISSIONARIES
Kordofan	Korea	British	none
Darfur	France	British	none
Wadai	Italy and Ireland	French	none
Bagamiri	Switzerlond Holland Belgium Tasmania	French	none
Kanem	Greece and Denmark	French	none
Adamawa	Turkey in Europe	German and British	none
Bornu	England	British	none
Sokoto	Austria	British	5 C. M. S. workers
Gando	Scotland and Ireland	British	none
Nupe	Bulgaria	British	6 Canadian workers

W. S. Naylor in writing of "Unoccupied Mission Fields in Africa" says: "Taking the parallel of latitude that would touch the northern bend of the Niger as the northern limit and that would touch the northern bend of the Congo as the southern limit, and modify-

ing these boundaries at either side of the continent so as to omit the mission stations on the West Coast and on the upper courses of the Nile, we find a territory about equal to that of the United States and densely populated without *a single representative of the Gospel of Jesus Christ.* With a mission station just established by the United Presbyterian church of N. A. on the Sobat River, and with the stations opened by the Church Missionary Society and the United Sudan Mission in the Niger basin 1500 miles to the west, *the situation presented is as if the United States with her 87,000,000 of people had one missionary in Maine and another in Texas and no gospel influence between.*"

Where the gospel has been preached to the Moslems of North Africa, the results as yet, are numerically small. "Accurate figures showing the number of openly professed conversions from Mohammedanism to Christianity are not available. Yet careful inquiry would show less than *five hundred living converts* in Mohammedan Africa, north of twenty degrees north latitude *out of a population of some twenty-one million Mohammedans.*" Lay this fact close to your heart.

THE TASK IS THIS, TO CARRY THE LIGHT OF THE GOSPEL TO THESE NEGLECTED PEOPLE WHILE THEY LIVE AND WHILE WE LIVE. WE CANNOT ENTRUST THIS TO ANOTHER GENERATION.



THE MOHAMMEDAN WORLD OF TODAY

Showing the dense population of the Mohammedans in our portion of Egypt, India and the Sudan.

Why Has the Task Been Left Unfinished So Long?

Our fathers neglected this work. It was not done in their generations. But here is a new generation. A few of the men and women of today having had a new vision of Christ and a new vision of the world need, have set about to spread the good news of the Gospel over all the earth. Of all fields perhaps Moslem peoples have received the least attention.

This neglect is due (1) to the misconception of the true teachings of Islam; (2) to the difficulty of the task; (3) to the

general indifference of the church toward the evangelization of the world and (4) to the disobedience of the church.

Many well meaning people, through lack of investigation have honestly believed that "Mohammedanism is a kind of Christianity" and have felt that there was no need of teaching Moslems. Intelligence will dispel this thought. A study of Moslem peoples reveals their utter darkness and their need of the Light. Those who have gone forth in recent years as laborers have found the doors to heathen and pagan peoples open, while Islam has resisted the efforts of the missionary to preach the gospel. Large results have in many fields followed the preaching of the Word among heathen but when the Gospel has been preached among Moslems the results have been small. Naturally when the workers are so few and when no field is adequately supplied the missionaries have turned to the places that were open and accessible.

The greatest difficulty however is in the church at home because of her unbelief, indifference and disobedience. We do not half believe the Word of God. We say we believe that whosoever "believeth on the Son hath everlasting life." We say we believe that whosoever "believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." Do we believe that? Have we any real deep concern for the unsaved? Have we ever spent *fifteen minutes* at one time, in earnest believing prayer for the lost? Have we ever spent a sleepless hour because of our burden for them? The physical danger of a friend or even an acquaintance causes us pain and anxiety but the spiritual danger of of a friend or the millions of unsaved men and women over the world does not cause us a single pang. That is the most of us. A few Christians are burning out for God but the greater part sit in ease and complaisance while *3600 souls pass into Christless graves every hour of the day.*

For nineteen hundred years the church has been indifferent to the cause of spreading the knowledge of Christ among all people and has disobeyed His command. I asked a converted Mohammedan this question, "What is the greatest hindrance in the way of Moslems becoming Christians?" He mentioned their difficulty in understanding the Trinity and Incarnation and their saying that the Bible has been changed. "But" he added "one difficulty is the Moslems see that the Christians do not love and honor Christ as the Mohammedans love Mohammed." Is it not a sad commentary that men for the love of a sinful, selfish, sordid, sensual man would dare to do for him what thousands of Christians are unwilling to do for Jesus Christ?

What shall it profit a Christian if he spend hours every week worshipping his Master and calling Him endearing names if he refuse to obey Him. Do we believe that Christ meant what He said when he commanded us to preach the Gospel to every creature—Moslem as well as heathen? If we believe let us obey.

How shall we finish the Task?

The first and vital necessity in the completion of this great "Unfinished Task" is for the church to get into the right relationship with Christ. "More love to Thee O Christ" should be our prayer and more love to humanity, remembering the words of Jesus: "This is my commandment that ye love one another as I have loved you."

This will lead us into obedience to Christ. No one can study God's word and meditate on the love of Christ without seeing that *the supreme business of the church is to save the world* and having seen this no one can evade the responsibility of sharing in world evangelization.

There needs to be an intelligent understanding of the work to be done. We need to study the fields, their peoples, their needs; our resources and our duty. The Mohammedan problem is especially *our* problem. "In Egypt eight persons

out of every nine are Moslems. In India where the population of our field exceeds 5,000,000 there are 2,000,000 Moslems. In the Egyptian Sudan our missionaries are struggling for the spiritual conquest of the African tribes." While we are sending our *ones and twos* into this latter needy field, Moslem *laymen* by the score are pushing into every section telling the story of Moslem faith and peddling goods to pay expenses.

When our General Assembly, in response to the call from our foreign mission fields pledged the Church to send out one missionary for every 25,000 in our fields, as far as men, women and money could be supplied, the whole Christian world stopped to ask "*Do they mean it.*?"

Five years have passed and many must be saying "*They did not mean it.* It was only emotion." Does not the Master's voice sound in our ears, "How is it that ye have no faith?" Why is it that these great Mohammedan fields of *ours* are not being supplied with an increasing number of workers each year? Let us not seek to blame another for this failure but in a quiet moment let each ask "Lord, is it I?" that is to blame.

"Let us study how to do this thing not how to get it done." Take an inventory of your own resources. "What is that in thine hand?" Is it time? Is it ability to teach? Is it money? Is it self? Is it a son or daughter? Is it power with God and with man? Bring it and use it that we may carry out the great purpose of Christ in proclaiming the Gospel to these darkened millions.

Let us consecrate our money to this cause. It is to be feared that our church is falling into a state of self-satisfaction in the matter of giving. We hear our church praised again and again for giving a larger amount *per capita* to foreign missions than any other denomination and we are satisfied though we average only *four cents a week.*

It is said that when the *Lucitania* made her first trip across the Atlantic and proved that she was the fastest ocean liner ever built, that all New York became enthusiastic. Each congratulated his neighbor and every one seemed happy over the achievement. When the architect of the ship was congratulated he shook his head. "But" men said "she has eclipsed everything on the ocean. She has made twenty-three knots an hour." "Ah" said he sadly "I built her to make twenty-six knots an hour."

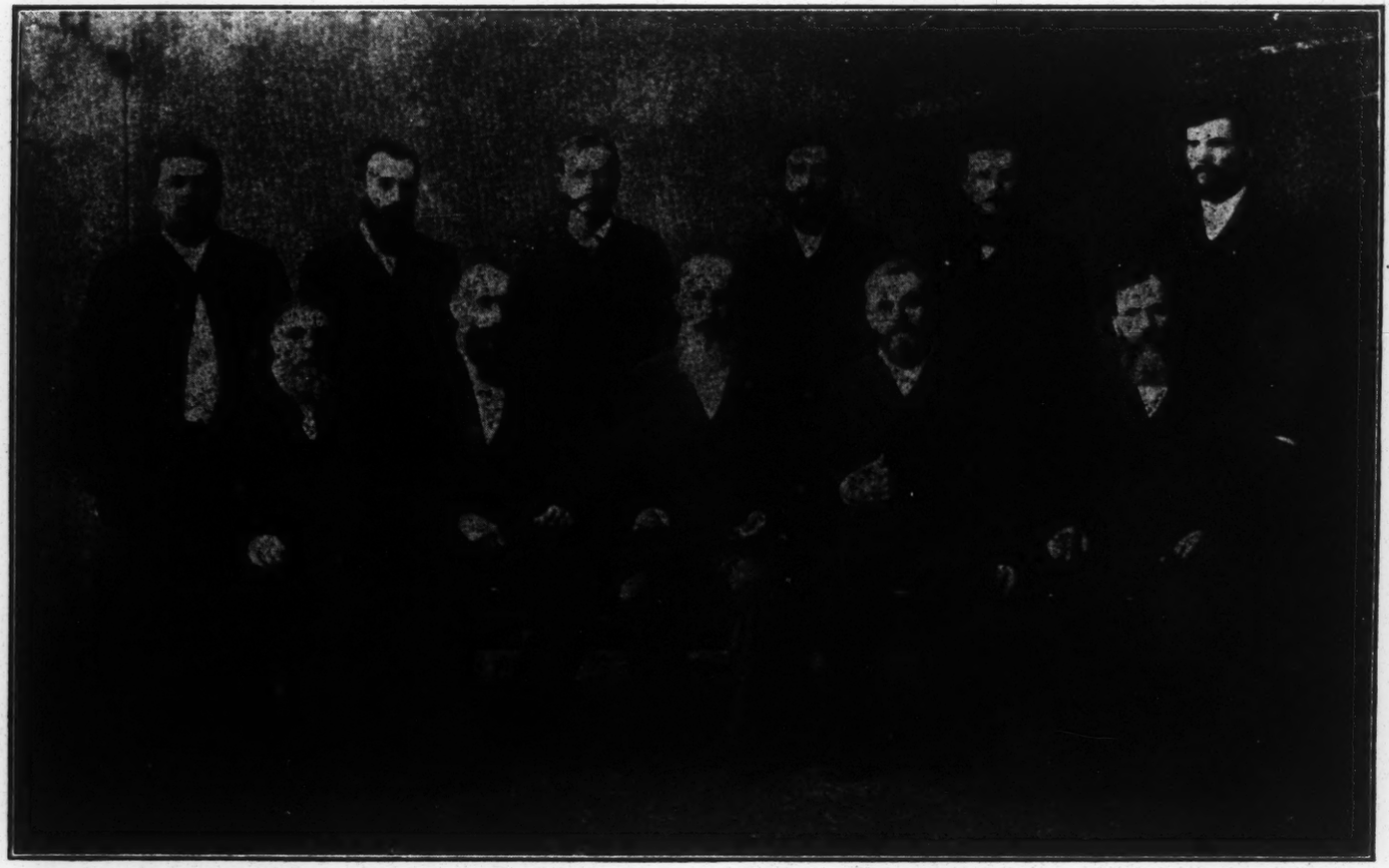
Is this not our lesson? We have been built to accomplish greater things. Let us not disappoint our Maker. If we could this day place enough workers in the Moslem World to adequately man the field, that is one ordained missionary and one single lady missionary for 50,000 people; if we could build churches and schools in every city and village we would still have a difficult problem in winning the Moslems to Christ. "This kind goeth not out but by *prayer and fasting.*"

The supreme and all conquering method in this as in every Christian work is *prayer.* Through prayer workers will be sent forth, money will be supplied, power will come upon the workmen in remote fields crowning their labors with abundant fruitage.

The December Prayer Calendar from Egypt has in it this request: "Pray for the definite conversion of Moslems, especially those who may know the truth intellectually."

Let 1909 mark a new era in our missionary societies. Let us study more diligently; let us give more liberally; let us pray more earnestly.

Oh for a passionate passion for souls
Oh for a pity that burns
Oh for the pure prayer power that prevails
That pours out itself for the lost
Victorious prayer in the Conqueror's name
Oh for a Pentecost.



1. William Harvey. 2. John Hogg 3. Gulian Lansing. 4. S. C. Ewing. 5. A. Watson.
6. C. Murch. 7. J. Giffen, 8. E. Lansing, M. D. 9. J. R. Alexander. 10. J. K. Giffen. 11. T. J. Finney.

SOME OF THE EARLY MISSIONARIES OF THE UNITED PRESBYTERIAN CHURCH TO EGYPT.

Social Problems.

Intemperance a Foe to Christian Missions.

By Mary J. Campbell, Missionary to India.

A lady missionary was going in and out of the homes in the crowded streets of a city in North India, carrying with her the glad news of salvation to Hindu and Mohammedan alike. She read and sang to the shut-in women in the dark and dreary homes, of a life of love and purity that is possible for even them in their secluded, and sorely tempted lives. She told them of Jesus whom she and her people loved and who is able to keep us from falling into sin.

One day a woman turned on her sharply and said in tones of disgust:

"I saw two of your Christians pass down our street this morning, two English soldiers so under the influence of liquor that they could not walk straight, and all good people fled into the open doors because of fear of them. If that is what your Christianity does for your people, I don't want it."

In vain did the heart-sick missionary explain that a white face does not necessarily mean a Christian. That many of our own race are following the evil one and so bring disgrace upon the name of Him who came that we might lead the overcoming life, but she could do no more good in that home that day. She came away saying, "Oh that I might live and work far away from all contact with the white rulers of the land."

Three missionaries who felt the need of a complete change from the work they had been so actively engaged in for many months, decided to spend their six weeks of rest in the heart of the Valley of Kulu the Beautiful. Before reaching the valley with its towering ring of snow mountains they had to pass through Simla, the summer capital of India, where the heads of departments congregate early in the summer heat, as early as April.

It was the latter part of August when these weary missionaries rode slowly up the last great steep that led into the famous summer resort. As they rode silently along under the shadow of the great deodar trees, one of the three who had spent all her Indian life in a native district, far from the haunts of the white man, turned to her companions and said with the least tinge of excitement.

"Let us see what will be the first sign of civilization we shall see as we enter British India's summer capital."

The scenery at every turn was all that heart could desire. The road into Simla was wide and smooth. There were gigantic precipices and roaring waterfalls on either side. Here was a rustic bridge over a leaping torrent, there a grassy dell, through which a tiny canal was running clear and joyous, and every now and then a glimpse of the panorama of lofty shining mountain, tree covered slope and silver river.

Surely only that which was beautiful and ennobling could live in such a well-favored place!

"What is that dark object rolling down the hillside toward us? the foremost rider exclaimed. The three gathered their reins a little more firmly as the unwieldy object rolled nearer. It was being guided down the steep slope by some loud and boisterous men. It was an *English beer barrel*, from the brewery a little farther up the hillside.

The first speaker laughed a little hysterically as she said: "Oh, what a disappointment; that this should be my first glimpse of European civilization after living so far away from all contact with the white race."

They afterwards learned that this brewery and others sent forth thousands of barrels of intoxicating liquors to the great army of 260,000 soldiers who stand

sentinel up and down the great Indian empire.

Shortly after the beer barrel incident, they were passed by a reeling white soldier. We of America are not yet in a position to point the finger of scorn at our British cousins, nor are we able to say to the world:

"Follow us in all that pertains to righteousness and temperance."

Our own island possessions are in a worse condition today because of the iniquitous *saloon* system which we Americans have introduced, than is India with its licensed dram sellers who live in small shops and sell out the strong drink in sealed bottles. The drinking is usually done in the privacy of the home.

Intemperance and all kindred evils are terrible blots upon our Christian civilization and when the Oriental points to these hideous plague spots, what reply can the Christian worker give?

The writer stood one day before a window in a beautiful railway station in the capital city of one of our wealthiest western states. She had several hours to wait. As she stood there she noticed the street across the way was lined with saloons; then she saw men pouring in and out of the stained glass doors. She pulled out her watch and counted how many would pass into the corner saloon in five minutes time. In they tramped, one after another, men with the dinner bucket, men without collar or tie, men of slouchy gait and figure. As the five minutes were up, the *ninteenth* man passed into that one hall of vice. Unconsciously these words escaped the lips of her who looked on with a sad heart:

"The lawmakers of our land!"

In five minutes 19, in one hour 228, in a day of ten hours 2,280. And this was only one saloon in that large city which thinks it *pays* to have the license money from this traffic in souls.

At the dinner table on a P. and O. boat in the China Sea one day, the chief officer turning to two young Chinamen who were traveling as passengers on his steamer, said with a sneer in his tone: "It is sheer nonsense to suppose for a moment that China is sincere in wanting to suppress the opium traffic. She only wants to raise the poppy herself that she may have all the profit and debar England from her rights."

The young Chinese men had finished the college course at Oberlin, Ohio, and had had one year at Yale and were now on their way back to China to engage in Christian work, one as a Y. M. C. A. Secretary in Pekin. They were true Christian gentlemen in every respect, refined, well behaved, at all times a striking contrast to the course, bluff Englishman.

One of them quietly said to the officer, "I should think that *you*, who belong to a Christian nation, would stand in readiness to help my poor country, in her effort, no matter how feeble that effort may be, to put down that which has been such a curse to it, and I must tell you, sir, that it is a mistake to say that China is not in earnest in this matter. I know what many of my own countrymen think, and I know they are sincere in their desire to stop this evil. True it cannot be accomplished in a day, no more than your country or the United States can do away with intemperance in a day, but we are working toward that end and some day we shall be victorious. If your people, sir, would aid us by at once stopping their share in the traffic the happy day would be much nearer."

The officer laughed boisterously and said, "We will not do that until we are obliged to do it. Why, our principal cargo on this steamer is opium which is being carried from India to your country and will be sold in Hong Kong. How could England live without this enormous revenue?"

On the S. S. "Manchuria" in one of its voyages across the Pacific, with its bow turned toward America, a group of 62 Sikhs stood alone on the lower deck, with eyes turned longingly toward the west.

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They were natives of North India, from the land of the Punjab. A Missionary who was also from the Punjab drew near them and began speaking in their beloved native tongue. They told her how homesick they were for the dear home country and people and one big fellow had tears in his eyes as he talked of his little boy left behind him.

"Why did you leave your dear Punjab, then?" the missionary asked, for she was sorry for the step they had taken.

"Oh" they said, "America is a land of plenty and we will earn much money to take back with us. You know in India we only earned 15 or 16 cents daily as carpenters and soldiers and there we are told we shall earn $2.00 daily."

"That is true," she replied, "but you will have to endure many privations, and worst of all, temptations of many kinds will assail you."

A short distance away at the prow of the ship sat a Chinaman with his Roulette wheel, and before him stood a group of American women and men gambling. She pointed this out and said, "Have nothing to do with that, for you men do not have money to lose." Then she told them they would see drunkenness and would hear bad language where they were going. She hoped they would not judge all America by what they would see and hear, but deep down in her heart she knew it all in vain to hope this. Some day when they returned to their land they would tell of these evils and say that is what America is like.

Many times since, that missionary has heard eloquent speakers tell in a self-satisfied way of how foreigners are flocking to us; how the Orient is pouring its hordes upon our shores; how the Chinese, Japanese, Hindu are coming that they may learn our Western civilization—(why will Christian people say Western civilization instead of Christianity) and how they will go back and teach what they have learned to their own people.

Then the speakers have sometimes said, "We no longer need to send the missionary to them for they are coming to us."

A few Chinese have been brought to Christ through the teaching of some one in America, but has anyone heard of a Hindu being won to Christ because of what he has seen or heard in *our country*. On the other hand hundreds of Americans are embracing the teachings of Brahmin and Buddhist teachers who come to our country for the purpose of leading foolish ones astray. A few days ago the Fire Worshippers of Persia, the followers of Zoroaster, held a large convention in Chicago and it was reported that hundreds of Americans have joined this ancient sect.

In the Women's General Missionary Society held in Pittsburg last May, Mr. Fortunato spoke pleadingly in behalf of his own people. "In sunny Italy" he said, "we do not have saloons and our people do not drink whisky, but when they come to America the saloon throws out its allurements and soon has them in its power. The drink given them goes to their brains and some of them under its influence commit horrible deeds. This is what has brought our people into such bad repute. Do away with your saloons and you will have no more trouble with my people."

This article should not be finished without a few words concerning what is being done to remove the gigantic evils of intemperance. England has many, like those in our own country who are striving, even with their life's blood, to blot out this terrible spot on our civilization.

This good influence is at work in India and its effect is seen in the rapid growth of temperance sentiment in the Army. Some of the highest officials are doing all they can to promulgate this teaching.

The Governor of Bombay in a late meeting in South India said, "I can assure you that I am fully alive to the evils arising from an increase of drink-

ing. Temperance reform here, as in all other countries, must depend mainly upon private effort for success, but it is the duty of government to see that the people are not unnecessarily exposed to temptation."

A temperance demonstration in Poona reached an advanced stage in the month of October, when a public meeting was held of about ten thousand Poona citizens in the vast Reay market in answer to a requisition, signed by about five hundred people, representing literally every caste, creed, religion and opinion.

There were speakers representing all castes. Dr. Bhandarkhar made a forcible speech upholding the right of preaching against the licensed system. The whole demonstration was without precedent. There is hope for China and India when their own influential people are arising and girding themselves for the warfare.

Shall America allow them to be first in gaining freedom from the shackles, which alas, in most instances have been thrust upon them by the outside dominant race of white men?

Intemperance a Foe to Mission Work.

By Mrs. E. M. Giffen, Missionary to Egypt.

PERHAPS the fact that intemperance is a foe—a dreadful foe—to mission work may be as forcibly shown by a simple statement of conditions in our own Egypt, as in any other way.

Intemperance is an evil of many forms. It is a hydra-headed monster, and every head is full of deadly poison. Many of the more attractive drinking places have an orchestra and for this they bring under contract attractive looking girls from Europe. These girls begin their work in the early afternoon, playing their various musical instruments and at intervals walk around through the audience and talk and laugh with the men who are seated at small tables playing cards and such games—drinking and smoking. At the call of the director the girls return to the platform. This routine is kept up till about *four o'clock in the morning, seven days in the week.*

A lady visiting the German Hospital found a young English girl ill with fever. She told a sorrowful story. She was only about fifteen years of age and said she had been brought out from England by an English woman who kept a *Cafe.* This young girl was required to sing or play the violin, every afternoon from five o'clock till the early morning. At intervals she was obliged to go down through the audience and serve drinks to the men sitting at the small tables smoking and playing games. She said in order to induce men to drink, her mistress obliged her to sit down at these tables and drink with them and this was kept up all through the night. When asked how she could drink so many as ten or a dozen glasses, she replied "Oh I would not drink it all. I sipped and kept at it in order to induce others to order more and some times I would accidentally (?) tip over my glass and so I got off without drinking enough to do me any harm."

Houses of *ill fame* have their drinking places and send out young women as *street walkers.* These women parade the streets from before sunset till far into the night. The quarter of the city around our mission house seems to be a favorite resort for these objectionable people and our Women's Temperance Union has tried time and again and is still trying to rid them from our streets —but on account of the various nationalities and Consular complications (every such character carries about on her person a European passport) we have

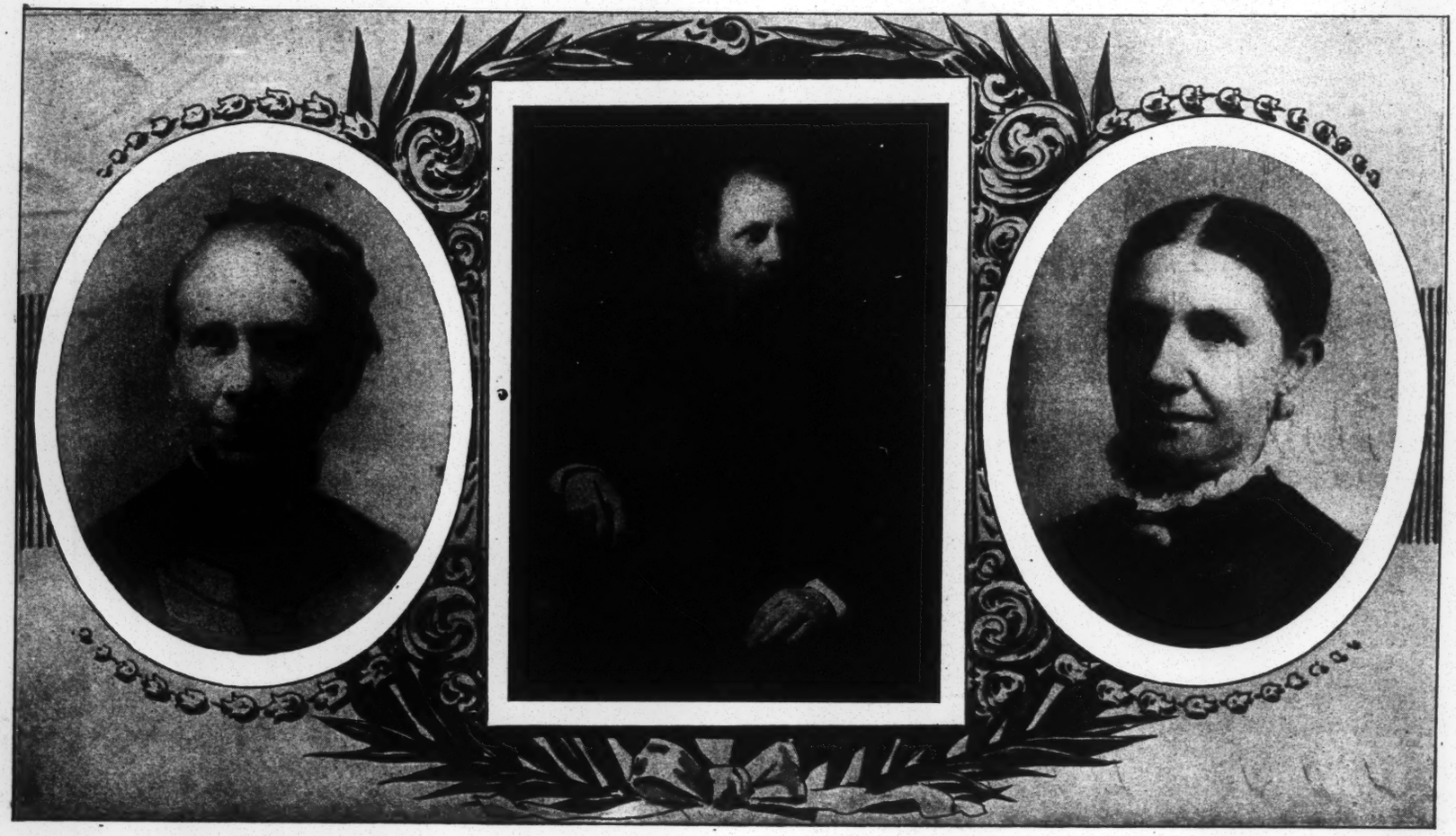
not been able to drive them away. In the street just behind our Mission there are more than a dozen saloons and dens of evil, besides several hotels which are of the same character only bearing the name *hotel* and this accounts for these women parading this part of the city. They are very bold and look upon this as their legal business and they feel no shame. These are, of course, all European women and to the unenlightened Egyptian, look just like the rest of us who walk along the same streets, wearing hats instead of being wrapped in black sheets with faces covered as the Egyptian women do. It is fortunate for the new lady missionary that she does not understand the remarks that are made as she must pass through these crowds of men who are sitting at these drinking tables that are set out on the pavement in front of the *cafes*. They not only make remarks but they will call out to us as we pass by and rudely nudge the young lady to see if they can attract her attention.

Thus it can be seen what a *foe* this great evil is to our work. The people see more of these questionable characters than they do of our missionaries and they say, "They are all *frange* (Europeans.) Islam is better than that. We keep our women secluded from the eyes of man."

We often hear loud laughter in the narrow street at the back of our mission house, and looking out I have seen young women flitting back and forth as though playing the child's game of "tag" trying to decoy a young man, sometimes two of them, often mere lads, to their drinking den. Young English soldiers have confessed that they could not trust themselves to walk through these streets lest they be seized and taken into these dens by the bar-maids who sit at the small tables in front of the saloons. It is indeed sad and sometimes, when passing by these places, I feel sorry that I am a woman. Woman in non-Christian lands is shown so little respect and is looked upon as beneath even the beasts of burden. Is it any wonder that the Moslems think Mohammedanism, with its seclusion for women, preferable to Christianity—for according to their estimation, there are only two classes of people—if you are not a Moslem you are a Christian.

All the way up the Nile, away to the south of Khartoum, in every town or village, often where no missionary has gone, there are to be found Europeans, generally Greeks, with their grog-shops. All grocerymen keep and sell drinks, and in order to procure patronage of the servants who are sent to purchase provisions, they are treated to something to drink and soon learn to like it and many of them become slaves to the drink habit. Generally when the people from the interior, *Berbers* and Abysinians begin to drink strong drink, they go from bad to worse and take *hasheesh*, which has a worse effect on the brain than ordinary drinks. The selling of *hasheesh* (Indian hemp) is so closely watched by the Government, that it must be smuggled into the country and they resort to all kinds of ways for using it. They usually smoke it. One of our most energetic Bible women told me that at the *Cafes* where they are supposed to sell just the small cups of Arab coffee, the customer has only to give the wink and *hasheesh* is stirred into his coffee. This has a stupifying effect at first and then drives the drinker sullen and vicious, so it is often dangerous to be near him. If the victim be a house servant it is not unusual to hear of his attacking the woman of the house with a butcher-knife.

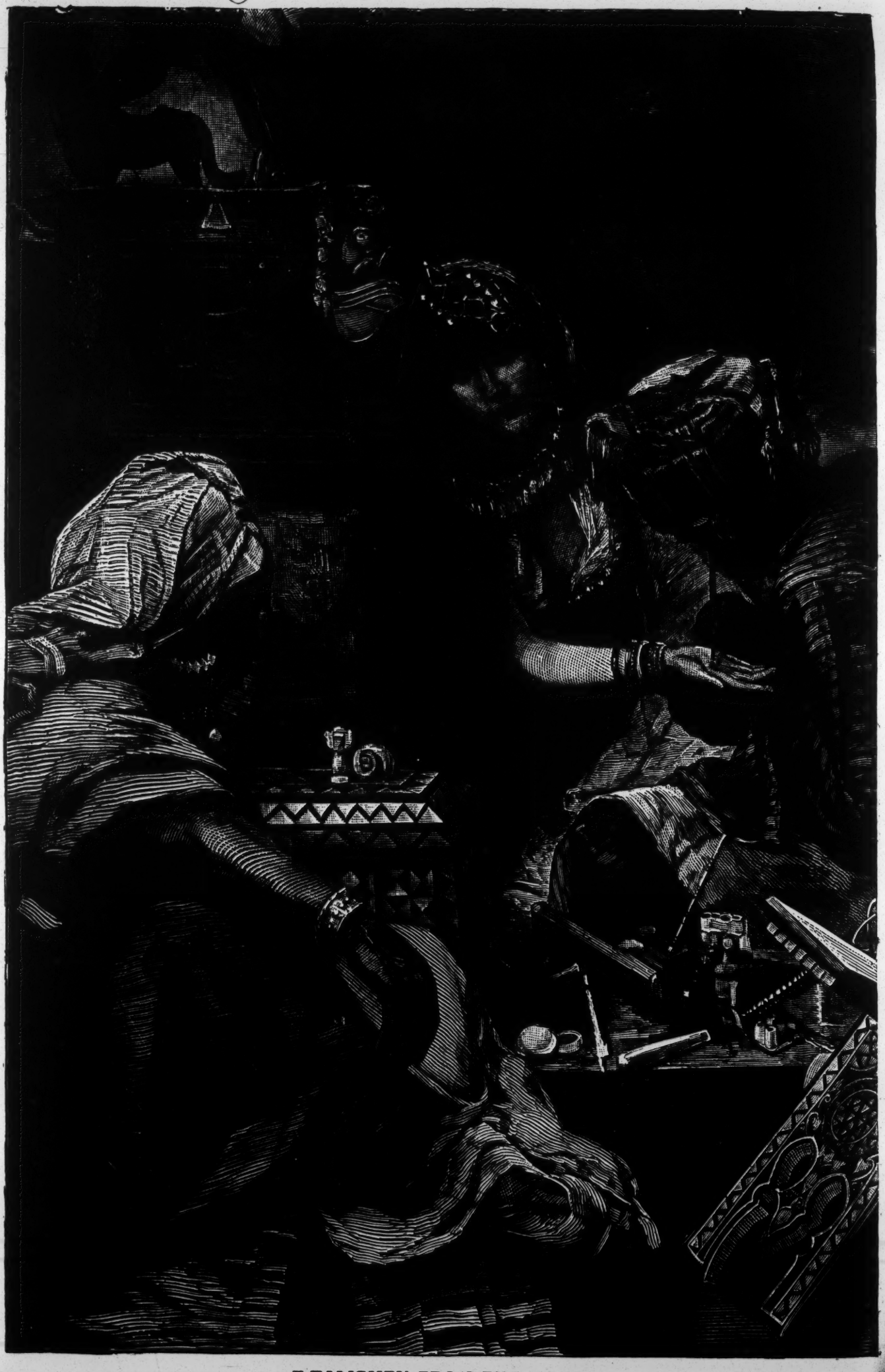
In oriental homes hospitality is shown to callers by giving something to drink. Among the Egyptians it is a small cup of coffee or a glass of rosewater or very sweet lemonade. Foreigners have introduced strong liquors and the women in high class hareems are in this way learning to drink and, having so little with which to entertain their callers, they sit and sip these drinks and the result



*MISS ELIZABETH GORDON REV. ANDREW GORDON, D. D. MRS. ANDREW GORDON

FIRST MISSIONARIES REPRESENTING THE UNITED PRESBYTERIAN CHURCH IN INDIA.

*Only surviving member of this first missionary band



A TALISMAN FROM THE KORAN

is disastrous. We are often offered these liquors when making calls and when we refuse, they insist that it is nothing but "sweet mint." but the smell of it is enough to make one's nose tingle.

A young girl, trained in one of our boarding schools, signed the pledge and when she went home for her holiday, her mother was serving some of these liquors one afternoon and she told her daughter to pass them to the guests. The child replied "I promised God not to drink any intoxicants and I can't offer it to others." Her mother tried to convince her that it was all right and no harm in it, but the child would not be convinced.

The above is what may be seen any day in Cairo and shows something of the evils of strong drink and its influence on the hearts and lives of those who are not only themselves doomed to its curse, but who are leading astray poor, ignorant people who are easily ensnared.

A mother and daughter were walking through the thronged streets, and meeting a bold-faced young woman jostling and elbowing her way through the crowds of men and the mother remarked to her daughter, "I feel like slapping her." The daughter replied "Mother, I pity her and often think what I might have been without your training and the influence of my Christian home."

We praise God for the many Christian homes that have been established and pray that the numbers may be increased many fold.

The Obligation of the Church to Assist in the Temperance Movement Now Spreading Over the Land.

By Rev. F. O. Ross, Xenia, O.

THIS subject suggests two questions at the outset. First, what is the relation of the Church to the so called temperance movement, and second, how does the obligation of the Church at present differ from that of any time past.

To the first query there is but one answer. The present temperance movement is launched directly against the saloon, and the saloon is against everything for which the Church was instituted and for which she stands. If no drunkard can inherit the kingdom of God, then the institution engaged in drunkard making, is contrary to the purpose of the Church, which is primarily for saving men, and must be regarded as an enemy not to be reckoned with, save for its extermination. There is not one feature common to the Church and the saloon. The purpose of the saloon is to ruin where the Church seeks to save, to debase where the Church seeks to uplift and to pollute, where the Church seeks to purify.

The saloon has no righteous word to utter in its defense. It is everywhere regarded as an evil, and is only endured through timidity on the part of its foes to attack it. It cannot lay any claim to a right to exist, but opposes the Church whose right to existence is primary and absolute because of her divine institution. The Church is then under obligation to array herself against the saloon and encourage every movement which aims at the overthrow of her virulent and unprincipled enemy.

The present movement does not in any sense change the aspect of the antagonism. The saloon is no worse today than at any time in the past. The present activity among the temperance forces

does not intensify the evils of the saloon, but may bring them to mind more forcibly than at any previous time. The obligation of the Church is more imperative at present, because the lines of battle are being drawn for the final and most desperate struggle. Much has been gained recently, but it will require a more heroic effort to hold the positions now occupied than it has taken to gain them. There is much that is spectacular and inspiring in the campaigns, such as have been carried on where state wide prohibition has been adopted, or in the one being waged in Ohio where the daily papers are watched with feverish interest for the news from the various counties. But when the election is over and the law is put into force the conditions will be decidedly different. The cry set up by the saloonist that "prohibition does not prohibit" is a defiant declaration that the saloon has no respect for the law, or the will of the majority and he sets about very soon to make the threat effective.

The enforcement of prohibitory laws has nothing spectacular and is decidedly unpopular. A sickly sentimentality in behalf of the evil doer in the grip of the law and sympathy for the saloonist on the part of too many church members constitutes an unexpected obstacle to the enforcement of law. In the campaign preceding the election there is the enthusiasm of numbers, but in the enforcement of law the burden falls upon the few, and they must do the work of sleuths, tedious to themselves and more tedious to those who are watching for results. This delay so necessary to success is the occasion for criticism, so that the heroic vigilant has little of encouragement and much of censure for his reward in this later and more essential work in the suppression of the saloon.

The temperance forces are slowly learning the axiomatic truth that in union there is strength. The gains made came about by the burial of all secondary differences concerning methods and means to be used. The victory was complete in proportion to the solidity of the phalanx which was thrown against the saloon. The Church is under the necessity of taking advantage of the public sentiment so pronounced against the common foe of country, home and Christianity, and her obligation extends to the full limit of her power. The time is at hand when men ought to bury all political differences, in the support of this great moral issue, and put all political ties secondary to the overthrow of the liquor traffic. The hour calls for men who can put principle above party affiliations, and cast a solid vote for righteousness and temperance that dire judgment may come upon the iniquitous business. The Church ought to so interpret her mission as to cast a solid vote for the right and ought not to tolerate a single dissenting vote. Once having arisen to that high plane of action, nothing can withstand her. But we have not yet reached that utopian state, and until that time our pulpits must resound with the clear clarion call to duty, our Church courts must still send forth ringing resolutions, our Sabbath school teachers must continue to point out the enormity of the saloon and no effort be relaxed until every church member is a determined foe of the saloon.

Obligation Rests upon the Church.

But the obligation which rests upon the Church does not depend for success upon human instrumentalities alone. He who went forth with Iseral to battle in days of old is still to be invoked and He who declared that "every plant which my heavenly Father hath not planted shall be rooted up," shall reign until every enemy shall have been overthrown.

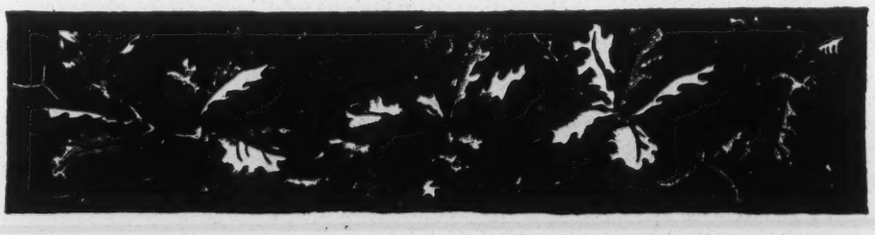
The cry goes up from certain quarters that if women could vote the nefarious business would be abolished speedily. But the mere matter of voting s not so all important as is supposed. The Captain of our salvation is not limited to

certain methods. God has other and mightier ways of working than through the ballot box. A saloon keeper's vote counts as heavily as that of the most ardent prohibitionist. The saloonist is not less, if not better, versed in politics than any of the children of light. To depend wholly upon the issue at the polls is to trust in weapons most skillfully used by the powers of evil, while to succeed, the Church must use a weapon infinitely superior to those of the enemy, and this she has in prayer.

It was apparently visionary and foolish for a small band of women to meet in Hillsboro, Ohio, one winter morning a third of a century ago, to pray for the overthrow of the saloon, but how far beyond all expectations have been the results. With that prayer meeting began the crusade movement, and from the crusade movement came the Women's Christian Temperance Union with its untiring agitation and aggressive education which has done more probably to create the present sentiment than any other agency. Prayer today may be as potent as in that day of sublime faith, thirty-five years ago.

The Church has in prayer a weapon superior to anything ever handled by the saloon power, an artillery which her enemies can never learn to operate or turn against her, and a battery against which no earthly power can stand. The women who cannot vote can pray, while the saloonist who can vote cannot pray, and the mightier of these uneven forces is easily discerned. The advantage is not with the size of the petition for an election, but in the fervency of the *petitions* that go up to the throne of grace. It has been said that the saloonist votes as he *preys*, a little different orthography, but he is no match for the humble Christian who votes as he *prays*, and votes in accordance with the teachings of the sacred Word. Politicians may control the ballot box and shape the decision, but they have no influence with the King of kings. Old party lines may hold men back from decisive action, while prayer is not enlisted, but when the Church becomes aroused and lifts her cry unto God to make bare His mighty arm, party lines will be worse than ropes of sand and politicians mere pigmies.

The Church need not trust in her voting strength, for that part of her membership which cannot vote, is the mightiest element in the fight. The fires never died out on the altars of Israel, neither should prayer cease in this mighty conflict. Let temperance Sabbath be the day of deepest impressions; let temperance lessons in the Sabbath School have our most thorough study; let the Missionary societies consider the close relation existing between temperance and missionary success; let the one burden of prayer in the closet, at the family altar, and in the congregation, be for the suppression of this evil, and let prayer without ceasing be our action, and dependence upon God be our watchword, while we work and vote and watch, until victory permanent and universal is declared.



Foreign News Budget.

Oh, Remember Them!

By L. E. A. H.

Oh, the ignorance, crime and sin that abound
Where God is unknown, where His Word is not found.
Oh, the soul's innate longing its Maker to know,—
A longing which nothing on earth here below
Can satisfy;—nay, the soul must rise higher
On pinions of faith to realize its desire,
For God is revealed not in word, nor in stone,
But in hearts that search for the truth all alone.
The soul, like the flower, turns upward for light,
Which, withheld, makes its darkness far blacker than night.

Oh, remember the poor in those dark heathen lands,
Where God is unknown; where the works of His hands
Are worshiped for Him; where men blindly grope
In the dark for their God, without light, without hope.
Oh, think of them, friends, when before God's great throne
Ye assemble to make your own wishes known.
Too often we pray for our own selves alone
And forget the poor souls who in heathendom groan;
But if for these poor ones our prayers ascend
To our own wants a more willing ear God will lend.

—*Exchange.*

Girls' Boarding School,
Sialkot, Nov. 17th, 1908

After many hindrances we are at last settled to the regular routine of the school work, with an enrollment of 178 pupils; with the exception of two these are all boarders. The school was to have opened October 6, but a death from cholera of one of our servants made it impossible to open school until October 13. The malarial fever has been very bad this year, much worse than usual, so on this account many of the girls were unable to return for the opening of school, and even now after a month there is scarcely a day but what some poor, little fever worn girl returns. There is much said and done for plague and some other diseases, but the old time disease of fever we hear little about it, although it carries away more every year than plague ever has in a single year.

Although we have had a lot of fever among the girls since they returned yet very thankful to say we have been spared from any serious illness. Yet this only goes to show that if the people had care and medicine they might be saved from much suffering.

There has been much in these first days to make us very hopeful for this new year with our Christian girls. There are many beautiful Christian characters among them.

We have had the pleasure at the Girls' Boarding School of welcoming the two new lady missionaries, Misses Hamilton and Bennett, who are to spend their first year with us while studying the language. The school girls have had quite a time to agree among themselves as to which of the older missionaries these new ones will be like.

Fannie C. Martin.

Jhelum.

The Saturdays that we don't go to the dispensary in Rala, we visit houses very near our bungalow. Last Saturday we went first to one less than a block away, in a narrow dirty alley to a little woman with a fine desperate face. She stoops a little, for all day she and her oldest, married daughter grind meal at their millstone, trying to get something to satisfy the four clamorous, ragged younger daughters. Grinding meal is hard work, and the wages are pitifully small, and the woman's heart is bitter, for in front of the fourth house down the row, basking in the sun, sits the fat, be-

decked second wife, with whom the husband has lived since the disgusting birth of the fifth daughter of his first wife.

One day when we were singing the sweet shepherd Psalm to the deserted woman, her husband appeared awkwardly in the doorway. It was just before the big Mohammedan feast day, and the father was magnanimously offering to buy some bright colored garments, such as all children must have for that day, for his younger daughters. The wife said never a word. But her face awed me. I had seen her weeping often, but never had I seen such silent, desperate hatred. When he went, a woman sitting near said to her, reproachfully, "Why didn't you speak?" She turned to me for my approval, and answered with the calm determination of revenge, "I will speak to him on the resurrection day, when we stand before God. Maybe there will be justice there."

We do not see her often. When we do, the baby is generally crying, the older girl quarreling, and the mother noisily trying to quiet them all. She hears but little. Our words are very sweet she says, and she loves to have us come. She never forgets how we took her medicine that gave her relief when she was ill and uncared for. But her hopeless heart has not grasped the message yet. It is so good, and so dazzling, and so hard to believe.

From her poor home, we went across the wide road and down another gully to Fatha's. Fatha was the third wife of a series of five, the fifth one being much younger than the daughter of the third. When her husband put her away years ago, he cut off her nose, after the custom of Moslems, to show that he suspected her of unfaithfulness. However Fatha is philosophic. And daily,—or perhaps weekly—after she washes her face, she pastes a piece of white cloth on for a nose, which does very well. Any way, when she goes out, she wears the long white cloak, covering her from head to foot, so the ignominous brand is completely hidden. She lives with her grown up son, and her two little grandsons—whose mother in her turn, has been sent away home in disgrace, only that is another story, and at times there are other men there, of whose presence I never get a very satisfactory explanation. Fatha reads her New Testament and the Psalms more or less regularly, and believes them, and praises them. Once we thought her very near the Kingdom. She was asking for baptism. Just then we went away itinerating, and when we came back she was different. Perhaps she had counted the cost, and found it too much. Perhaps she dreaded to have the wonderful light shine into her life. She is still as polite and as affectionate as before, and makes many promises, which she has no intention of keeping. Yet we know the Word of God is in her heart, and the Spirit can use it to her salvation, if she will let him.

These are only two of a hundred of our friends in the city. I wish I might tell you of every one. Wont you pray for these two particularly?

Margaret M. Wilson.

Leaflets.

JANUARY, FEBRUARY, MARCH.

Evangelization of Mohammedan World	1c
Topsy Turvy Land	1c
Work Among Moslem Women	2c
Work and Difficulties in Eastern Turkey	1c
A Turkish Wedding	1c
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Raymund Lull	2c
Ion Keith Falconer	2c
Henry Martyn	2c
Little Daughters of Islam	2c
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Send orders for leaflets to 907 Publication Building, Pittsburg, Pa.

FORM OF BEQUEST.

I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Editorial.

THE SUM OF $1,744,447,672

Was spent in the United States for intoxicating drink in one year.

FOR FOREIGN MISSIONS IN ONE YEAR

$7,500,000.

When the church stands united for Prohibition of the Liquor Traffic these figures will be reversed.

Some one has said that "ignorance, the mother of prejudice and indifference, constitute three great foes to Christian Missions."

LIQUOR IS LABOR'S FIERCEST FOE.

Read the experience of three individual churches in supporting missions—page 57, *Missionary Review*, for January 1909 and decide if it impoverishes a congregation to support missions. We do not interpret this experience as one merely "*meeting their quota*" to the Boards of the Church. Their *financial plan* includes a world wide mission enterprise. READ IT.

The table of Missionary statistics found in the January issue of the *Missionary Review of the World* is of great value and interest to the missionary reader, as well as instructive in connection with denominational mission work. Our own denomination receives favorable mention in this same number. The results of a year's work in India, Egypt and the Sudan being of great encouragement.

Liquor Business in its true light.

A recent statistician has shown that if eight laboring men spend $800 for furniture, hardware, clothing worsted and cotton goods and men's furnishing goods they contribute $147.03 to labor, and at the same time they bring valuable supplies to their families; they stimulate business and add to the demand of labor. If the $800 is spent in the saloon, only $9.84 goes for labor and the men themselves are made worse physically, financially, and morally, their jobs are imperilled and they have worse than wasted their money.

Along the line of wages the liquor trade can be shown to be labor's worst enemy.

"All moral and humane considerations aside, do we deserve to be considered intelligent beings, while we continue to tolerate this monster iniquity of iniquities?"

The missionary party sailing for Egypt and India reached their mission fields in safety—for which kind providence we have cause for grateful thanksgiving. The return of Misses Cynthia and Rose Wilson to India marks another gracious favor in their mutual devotion and service to this needy field. They now enter upon a third term of missionary service. It is unusual as in the instance of the Wilson sisters and also the Miss Martin sisters to be permitted to continue so faithfully and well together in the arduous labors of missionaries. Providence has greatly blessed these families in their consecrated life work. The Misses Wilson are together at Madhopur, Sialkot district. The new missionaries are located at Sialkot.

Mrs. Mary McFarland of New Athens, O., in making remittance for fourteen subscriptions to the Women's Missionary Magazine, *new* and *renewals*, writes encouragingly of the influence of our Magazine. She calls attention to the recent article on the work of the American Bible Society and the special offer of Mrs. Russell Sage. We quote from her letter a few lines—she writes: "I have been wonderfully impressed with the article of Dr. John Fox, secretary of the American Bible Society in October number of Women's Missionary Magazine and certainly think our Church should receive it as one of her beneficiaries since the Bible Society has done such great work through our missionary, Dr. Hunt, as their agent in Egypt and up the Nile and its tributaries as far as the Arabic language is understood. Please write up the far reaching influence before the offer is closed."

Yours in His name,

Mary McFarland.

NOTE—It will be gratifying to the writer to know that further opportunity is extended in behalf of securing the large sum desired. Eds.

"The missionary spirit is the spirit of Christ."

A mid winter Medical Missionary Conference of three days at Battle Creek, Michigan, during the month of January is an outgrowth of the care and treatment of American Medical Missionaries at this popular Sanitarium. Judging from the circular letters, this conference will be especially interesting to Medical Missionaries. Free entertainment was provided for all Evangelical Missionaries. The permanency of this organization has for its objects the providing of scholarships for children of missionaries in the American Medical Missionary College. *The tuition fees of fifty dollars a year* will be paid with the distinct understanding that their purpose is to enter the mission field.

Daughters of India.

A new book by Mary J. Campbell, author of "One Hundred Girls in India," is now ready for orders in any amount. Missionary Societies may appoint agents from their own congregation to sell this interesting book. The book is pleasing and acceptable wherever it has been sold. Address Rev. W. J. Buchanan, Monmouth, Illinois, for prices on large amounts.

If we love the person of Christ, we shall desire that His glory shall fill all the lands.

In this issue of the Women's Missionary Magazine we conclude the studies on Mohammedanism. That these articles have been prepared with great care, after a wide and thorough reading, by Mrs. John P. White is apparent to all of our readers. No other subject for mission study has been presented with more earnest and appealing entreaty for our consideration and prayers than the subject of Islam. Our Church has much to do with this false religion. In each of its three mission fields the difficulties of Mohammedan belief and practice confront our missionaries. After we have concluded this study according to our scheduled program what will be the effect upon our missionary zeal? The opportunity to know has been offered, if or not we are impressed with the great work remaining to be done, the facts are in existence, our Church has a responsible place in the field of missions.

The responsibility of studying and knowing these things belong to the entire membership, of the church. If women missionary societies are aggressive to know these things they are not alone responsible to solve the difficult problems—but they have a new responsibility to do their part of the work with increased intelligence and greater devotion.

If we love the truth of Christ, we shall be intent upon its proclamation until every false religion is vanquished by it.

Important.

Frequently requests have come to the treasurer of the *Women's Missionary Magazine* for leaflets and other literature, for use in studying the mission programs. All such orders have to be forwarded by the treasurer of the Magazine to the proper department for literature, and this causes delay, expense and labor unnecessarily. Will those needing leaflets and any helps, *except the Women's Missionary Magazine* kindly remember that any questions about leaflets or desire to purchase the same must be addressed to Mrs. John A. Crawford, Literature Secretary, 907 Publication Building, 209 Ninth St., Pittsburg, Pa.

"Personal consecration should be written 'PURSE AND ALL CONSECRATION.'"

Recommendation No 5. Adopted at Pittsburg, May 1908

Take Notice.

We recommend: *that every Presbyterial society contribute the sum of $5.00 per year to the Contingent fund.*

It is quite likely that many have overlooked this request, and will only need to have their attention directed to this important recommendation. It will be necessary for the Presbyterial treasurers to obtain the consent of the Presbyterial Executive Committee and it is earnestly urged upon every Presbyterial treasurer that they attend to this at once. A few Presbyterials have responded to this action of the General Convention of last May. It may be we do not all appreciate the necessity of contributing to the contingent fund of the Women's Board. There is no assessment for expenses incumbent upon Presbyterials for the Women's Board other than the above recommendation. For many years Chartiers Presbyterial has been the only Presbyterial contributing regularly to this fund. Five dollars is the minimum amount asked. It should be the desire of every Presbyterial to assist in the necessary expenses incumbent upon the work conducted by the Women's Board.

Do not neglect this. Send at least $5.00 to Mrs. J. B. Hill, Treas. of Womens Board, 5630 Bartlett St., Pittsburg, Pa. before April 15th.

Sample copies of the Women's Missionary Magazine are furnished upon request. Please follow up the distribution of sample copies with the claims of the Women's Missionary Magazine for a larger circulation. Our efforts to procure an increased number of subscriptions is encouraging, yet there are many more new subscriptions needed in order to place the Magazine in *ten thousand homes* before May first. This effort and desire on the part of the Magazine Committee has for its purpose one object, namely to bring the cause of missions nearer to many more of our denomination. Our heart's desire is to dessemi-nate the mission progress and needs of our own church and also to give to our readers some of the claims of world wide missionary endeavor. No home can afford to be ignorant or indifferent to either our own work or the growth of the Kingdom of Christ as truthfully told in missionary literature.

The price of one year's subscription to our Missionary Magazine is within the reach of *every one*, and each home needs to have their *own copy* of the Women's Missionary Magazine. Our request for each subscriber to do the missionary work of procuring ONE NEW SUBSCRIPTION is earnestly urged. Is there any reason why the *ten thousand* subscribers asked for can not be reported at the Convention next May? WILL YOU HELP WITH ONE?

The American Bible Society announces to all its friends that Mrs. Russell Sage has kindly agreed to extend for one year the time during which subscriptions may be received to make up the half million dollars necessary to meet her offer of another half million, the whole million to be a perpetual endowment for the Society.

During the present year very little could be accomplished until autumn, and even then the Presidential election and general business conditions were great hindrances. It is, therefore, very gratifying to know that rather more than one fourth has been subscribed, of which amount about $60,000 has been paid in. This has been invested, and is kept as a separate fund.

The appeal to the friends of the Society has, therefore, brought encouraging response. The Auxiliary Bible Societies, many of them, have undertaken to raise specified sums. Letters addressed to the ministers of the supporting constituency of the Society have brought encouraging replies, suggestions, and promises of assistance.

A considerable number of five-hundred-dollar and thousand-dollar subscriptions have been made. Christian women have shown a sympathetic appreciation of Mrs. Sage's offer, making generous pledges, and one has subscribed and paid $25,000. A very large number of gifts have been of small amounts, but betokening a self-sacrificing spirit, touching beyond words.

It is evident that Mrs. Sage's offer has awakened among men and women a sense of the necessity for more adequately safeguarding this institution, which stands for the primary duty of the Church of Christ—the translation and circulation of the Bible. The plans for raising the money are far reaching, and it has taken months to get them into operation. Now another "year of grace" is given in which to push them.

A Committee of the Board of Managers meets frequently to supervise the campaign. The Managers and officers of the Society feel confident that, with the blessing of God, the whole amount can be raised by December 31, 1909. Let Christian ministers, churches, and people make common cause until the goal is reached.

The above is of great gratification and calls for renewed interest and greater self denial, in behalf of the support called for; no denomination receives more assistance from the American Bible Society than our own United Presbyterian Mission in Egypt.

We ourselves are the off-spring of the missionary enterprise. To turn against it is like a man's turning against his mother.

Are You in Step?

By Mrs J. S. Dague, First Vice President of Convention, 1909.

When the gavel fell at Pittsburg, and the Twenty-fifth Annual Convention of the Women's General Missionary Society became a matter of history, we said to ourselves: "The year is closed—what of the new year?"

In convention assembled we had heard reports of the year just closing and in the bearing we felt encouraged. But, as in all things we learn by experience, and profit by our past endeavors, so we, in looking over the past year's work, could see where the fruitfulness of our labors could be increased and therefore make more effective plans for the present year.

We were gathered together in review to report past campaigns and receive orders for the future. True there had been gaps in the ranks but these had been filled and we stood shoulder to shoulder, awaiting our marching orders. As we waited with hearts open toward God and faces toward our leader—and a noble leader we had—the order came with no uncertain sound, FORWARD!

As the months have been slipping by, have we been keeping step with our sisters! Let us at the beginning of 1909 make a review and see if or not we are abreast with the work outlined for us.

Has our Thank-offering been in proportion to our blessings?

What have we accomplished in the line of Mission Study?

Do we all subscribe for and read the Magazine?

Are we all giving the extra *five cents*

asked for and so much needed to carry forward our work?

What of the Prayer Circles recommended?

Are we keeping step with the Temperance movement?

Have we acted upon recommendation No. 8?

There are yet a few months in which we may bring up our arrears and get in line with all these movements recommended. Let us begin now, and when the call for our Convention to meet in Buffalo, may we as individual societies and Presbyterials present an unbroken front in this great movement in which we are engaged—the movement to enthrone Christ as King of Kings and Lord of Lords.

"Every mission country in the world raises to the Christian churches one mighty appeal for more missionaries . . . . the field is abundantly white to the harvest."

Study for the Month.

MARCH: MOSLEM LANDS.

[Text Book—The Nearer and Farther East.[

Text for the month: And I, if I be lifted up from earth will draw all men unto me. John 12: 32.

Our Duty: "If the church of Christ will march around this mighty fortress of Mohammedan faith, sounding her silver trumpet of Prayer, it will not be long before by some intervention of Divine Power, it will be overthrown. Let it be one of the watch words of the Church that Christ, the Child of the Orient, and the Divine Heir of her tribes and Kingdoms shall possess His inheritance."

Let this thought be the burden of your prayer and may each one be stronger and more useful Christians for the three months' study of this intensely interesting and important subject.—Eds.

Roll call—Temperance Items.

Literary Subject—Text Book, "The Nearer and Farther East."

MAP STUDY.

1. Fruits of Missions.
2. "The Unfinished Task."

Helps for Leaders.—

1. Pioneer Missionaries to Mohammedans: Story of Raymond Lull.
2. Obstacles in the way.
3. First Fruits.
4. Our own Missionaries to Egypt.
5. What portion of our field in India, in Egypt. is Moslem?
6. Early spread of Islam.
7. Modern Moslem Missionaries.
8. Occupied centers.
9. Untouched fields. How shall we advance?

SOCIAL PROBLEMS.

1. Intemperance a foe to Christian Missions.
2. Obligation of the Church to assist in the temperance movement now spreading over our land.

Have you a temperance secretary in your congregation or society?

An Appeal.

"The number of Moslem women is so vast—not less than One Hundred Million—that any adequate effort to meet the need must be on a scale far wider than has ever been attempted."—Cairo Conference.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Wits' End Corner.

ANTOINETTE WILSON.

Are you standing at "Wits' End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wits' End Corner,"
Is just where God's power is shown.

Are you standing at "Wits' End Corner,"
Your work before you spread,
All lying begun, unfinished,
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?
Remember—at "Wits' End Corner"
The Burden Bearer stands.

Are you standing at "Wits' End Corner"?
Then you're in the very spot,
To learn the wondrous resources,
Of Him who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be moved,
But only at "Wits' End Corner"
Is "the God who is able" proved!

Importance of Thank-offering Blanks.

The blanks sent out every fall to societies—Women's, Young Women's and Juniors'—by the Presbyterial Thank-offering Secretaries should be carefully filled in and promptly forwarded to these secretaries, and they, after having compiled from the blanks their reports for their Presbyterials should by January of each year, send all blanks to the General Secretary.

To January 1, 1909 only twenty of the sixty-three Presbyterials in America had sent in their filled in blanks and in every case some societies had failed to send their blanks filled-in to their Presbyterial Secretaries. For instance: One Iowa Presbyterial that claims to have 35 societies, only 6 had sent in reports by January first; one in New York state has 26 societies and only 21 report; one in Pennsylvania has 50 societies and 29 report; one in Ohio has 52 societies and 37 report and so on.

Is it possible for a Presbyterial Secretary to give a correct and a just report of the Thank-offerings given in her Presbyterial when society officers will not fill in their blanks and forward to her? NO!

Is it possible for the General Secretary to give a correct and full report to the May convention if she fail to have all blanks filled in and forwarded to her by the Presbyterial Secretary? NO!

Judging from letters received from these Secretaries they have urged that societies fill in the blanks and forward to them as soon as the "Ingatherings" are held. Some report having written to societies two and three times for their blanks while others have made personal appeals without any response from some societies.

WHAT IS WRONG? Whose place is it in each society to see that its blank is filled in and forwarded to the Presbyterial Thank-offering Secretary?

FIRST—It is the work of the chairman of the Thank-offering committee (or the

congregational Thank-offering secretary.)

SECOND—The President of every society should see that the work is done and in every case where the report for last fall's offering has not yet been sent in, it should be attended to *at once.*

The work of filling in the blanks would not require over ten minutes of even the busiest officer and yet these blanks are of great importance to those who are required to give annual reports, and where even one society in a Presbyterial fails, it detracts that much from its report to the May convention.

THE FILLING IN AND FORWARDING OF THESE BLANK REPORTS TO THE PRESBYTERIAL THANK-OFFERING SECRETARIES IS THE ONLY WEAK POINT IN ALL THE THANK-OFFERING DEPARTMENT OF OUR WOMEN'S WORK. Surely when societies are enough interested to give offerings of gratitude to their God, they should be willing to report the sums given to their Presbyterial Secretary in order to help the work.

A Noble Example for Societies in America.

Miss Leonora J. McDowell of Alexandria, Egypt, sends *well filled in blanks from all of the twenty-three societies in the Delta Presbyterial.* As Delta Presbyterial stands first in the number of societies, having given larger offerings in 1908 than to the Silver Anniversary offering in the fall of 1907—the reports from the blanks are here given:—

Women's Societies	Offerings 1907	1908
Alexandria	$ 38.37	$ 44.55
Benha	4.20	3.00
Boulac	3.00	3.05
Ezbekiah		1.40
Ebekiah Young Women	125.00	148.30
Faggallah	11.60	11.00
Feun-el-Khalig	25.00	27.25
Haret-es-Sakkeem	1.75	8.25
Mansura	20.25	18.50
Tanta	20.25	44.75
Zagazig	6.50	7.60
Offering at Presbyterial		5.90
Two personal gifts		10.00
Total	$255.92	$333.55

Junior Societies	Offerings 1907	1908
Mansura	$ 4.30	$ 9.25
Benha		3.75
Maharrem Bey	8.50	12.75
Abbassieh	5.00	11.00
Esbekieh		29.20
Zagazig	12.56	10.00
Haret-el-Yahoud	6.00	10.00
Haret el-Sakkeem	3.50	7.00
Koolalie	11.00	21.00
Fayoum	19.50	21.00
Tanta	5.00	7.82
Faggala	19.70	27.52
Total	$95.06	$170.29

DELTA PRESBYTERIAL IS A NOBLE EXAMPLE IN FIVE WAYS:

1 Every society gives a Thank-offering.

2 Every society reports its offering.

3 Nearly every society, Senior and Junior, increased its offering of the previous year.

4 All societies but one report having used the Thank-offering boxes.

5 The Presbyterial Thank-offering Secretary forwarded the filled in blanks to the General Secretary *before* January first.

Presbyterials in America! GO AND DO THOU LIKEWISE—Luke 10: 37

Bear ye one anothers burdens and so fulfil the law of Christ. Galations 6: 2

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa.

NEW WILMINGTON CONFERENCE.

Mark Your Calendar for the Above Dates.

NOTE—Through the courtesy of Dr. Charles Watson we are able to give our readers a reproduction of the attractive card announcing the Missionary Conference to be held at New Wilmington, Pa., August 13–22, 1909, and to say that an excellent program is being prepared with Prof. St. John as one of the instructors. We most heartily recommend this Conference and urge our young women to mark their calendars and make arrangements to attend. If not already interested in missions go and you certainly will become interested. If you are workers for missions go and receive inspiration for your work.—EDS.

OUR SPECIAL WORKERS.

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

The people that walked in darkuess have seen a great light. Isaiah 9: 2

Suggested Program for March.

TOPIC: Missions to Moslems--The Unfinished Task.

PRAYER: For God's blessing on the meeting.

PAPER: Early missionary efforts.
- (a) Crusades
- (b) Children's Crusades (see this magazine, April '96.)

TALKS: Twenty-five minutes with missionary heroes.
- (a) Raymond Lull.
- (b) Henry Martyn.
- (c) Miss Mary L. Whately (Eminent Missionary Women)
- (d) Ion Keith Falconer.
- (e) Dr. Benjamin Labaree. (Missionary Review of the World, Dec. 1906)

RECITATION: Child of my Love.

PAPER: Opportunities of the missionary Wife and Mother.

DISCUSSION: The Unfinished Task.

SCRIPTURE LESSON: Ephesians 6:10-20

CLOSE: Voluntary Prayers.

Child of my Love.

"Child of my love, lean hard!
And let me feel the pressure of thy care;
I know thy burden, for I fashioned it—
Poised it in my own hand, and made its weight
Precisely that which I saw best for thee.
And when I placed it on thy shrinking form,
I said I shall be near, and while thou leanest
On me, this burden shall be mine, not thine
So shall I keep within my circling arms
The child of my own love; here lay it down,
Nor fear to weary Him who made, upholds,
And guides the universe.
Yet closer come;
Thou art not near enough. Thy care, thy self,
Lay both on me, that I may feel my child
Reposing on my heart. Thou lovest me?
I doubt it not; then loving me, lean hard." Selected.

Suggested Poster for March.

Some societies have used posters for announcing their meetings and have been rewarded with increased interest and attendance The poster before us is made of heavy manilla paper 18x24 inches. In the upper left corner is an open Bible with the words "The entrance of thy word giveth light." Under this is the text "I am the way, the truth and the life," and under this a picture of our college at Assuit, Egypt. In the upper right corner are a star, crescent and sword, and under these is written 233,000,000 souls. Between the Bible and these is a large interrogation mark. On the left of this is a herald proclaiming to those millions, "Whosoever will." In the center is the notice of the meeting and an invitation to attend. Above and on either side of this are the pictures of Raymond Lull, Henry Martyn and Ion Keith Falconer with quotations from each. Just below the invitation is a picture of a Moorish Pilgrim and in the lower left corner a picture of a Turkish Lady, beside it and under the Pilgrim the words "These sit in darkness." In the space that is left are the words "And I if I be lifted up will draw all men unto me."

The Way We Do.

(A Story of Methods)-Continued.

BY MABLE WEITZEL.

"Speaking of 'padded rolls' reminds me of the membership contest which we had in our society last winter" said Jean. "We divided our society into two sections, with a captain for each section and the object was to see which section could get the most new members in two month's time."

"I should imagine such a contest would

be very interesting and helpful" said Irene.

"Yes, but it has its bad points as well as its good ones," responded Jean. 'We took in over twenty new members through this contest—or rather we added over twenty names to our roll. About one half of the number joined merely because some one of the contestants asked them to do so, without any thought of the work which they might be expected to do, and we have gradually taken their names from the roll. But I believe the contest was of great benefit to us because it gave us ten or twelve members who have proven themselves to be the 'real thing,' and are doing their share of the work."

"When a girl is doing her share of the work, she has a real interest in the society," said Irene; "and we divide the work of the society among the members—give each one some part to do. There's nothing like a sense of responsibility for making people work. If five or six of the leading members monopolize all the work and leave nothing for the rest to do, they are bound to lose interest."

"But suppose the five or six that you speak of are the only ones who know how to do things?" asked Grace

"How are the rest to learn if they don't try?" replied Irene. "'We learn to do by doing' is our motto and I think it is a good one. Of course, it is all right to put your five or six good workers at the head of the work—that is, make them heads of the different committees, and let them suggest and plan the work in conjunction with the rest of the society, but don't allow them to 'boss' the society or monopolize the work, for nothing will kill an organization quicker than this. After all, Young Women's Societies are just training schools. We who belong to them did not receive the training which children of to-day receive in the Junior Missionary Societies. We are receiving our training in the Young Women's Societies, and I say train the least as well as the greatest—the girl with the one talent as well as the girl with the ten."

"I agree with you in that" said Jean. "Our church is in a community where there are a great many Italians, and for about six months we have been conducting mission work among them. We have a mission Sabbath School and a night school, both of which are well attended.

The teaching in these schools is done entirely by the girls of our society. Three or four girls conduct a sewing school for little Italian girls and their mothers, too, if they care to come. In this way we interest girls who would not be interested in other phases of the society's work. And yet they are doing real, practical missionary work. We have not all the ability or desire to do the same kind of work and we should try to give to each member the work best suited to her."

"How often does your society meet, and what sort of programs do you follow?" asked Marian of Grace.

"We meet once a month—the first Tuesday evening of the month—and we hold our meetings in the homes of the different members," replied Grace. "At the first of the year a program committee is appointed, and this committee arranges the program for the entire year—appointing leaders for the devotional exercises, and girls to write or talk on the subject. Enough copies of the program are prepared so that each member may have one. The first two years we had our programs written with pen and ink, but this year we had them typewritten by one of our members. Perhaps next year, we may have them printed."

"Where do you get your subjects for your meetings?" asked Irene.

"We follow the subjects as given in the Women's Misssionary Magazine, and find them most excellent. The subjects are always thoroughly discussed a month ahead in the Magazine, thus giving the girls plenty of material and time to prepare papers or talks," replied Grace.

"Do your girls all subscribe for the Magazine?" queried Marian.

"Oh, no, only about five or six of them" answered Grace, "but they are always kind enough to lend their Magazine to those who do not get it."

"We have a literature committee in our society," said Jean, "and they attend to the Magazine subscription, and try to get all the girls to subscribe for it. They also keep the society supplied with the little leaflets which are so helpful in studying different subjects and which cost only two or three cents each."

"We have a literature committee, too, and since their appointment they have doubled the number of Magazine subscriptions," said Marian. "I think every member of a missionary society should get the Magazine, because it helps one to keep in touch with all the mission work of our church. If any girl does not care to pay sixty cents a year for it, she may go in partnership with some other girl, and each pay half the price."

"In talking about your program, Grace, you spoke of girls having talks or papers on the subject," said Irene. "Do your girls really talk on the subject or write a paper on it, or do they bring a magazine or book to the meeting, and read an article from it?"

"They did that at one time, but we put a stop to it," replied Grace. "At the beginning of this year, we decided to impose a fine of ten cents on any girl who would read any printed matter in the meeting, said fine to go into contingent fund. We want the girls to read the printed matter at home and bring it to the meeting in their heads or write it in their own words on paper if they care to. This plan works pretty well. It is not the size of the fine, but rather the disgrace of being fined which the girls fear. At any rate, our contingent fund does not receive much from this source."

"How do you keep your contingent fund up?" asked Irene.

"We have honorary members—any one may become an honorary member of our society by paying twenty-five cents a year. Then at each meeting we take an offering which we call our penny 'collection.' It is not limited to pennies, however. This is aside from our regular dues which are ten cents a month."

"We follow the same plan for getting our contingent fund," said Jean, "and we also have a good plan for getting our 'Special Work' money. During the year," she continued, "each girl is supposed to earn in some way one dollar for the Young Women's Special Work. At our February meeting, which we call our 'ingathering' each girl gives her dollar, and tells how she has earned it. This makes an interesting meeting, and it is surprising as well as amusing the many ways that a girl can earn a dollar. We serve refreshments at this meeting, and last February we provided the refreshments in a novel manner. We counted on twenty-four girls—which is our average attendance—being present, and each girl was asked to bring ten cents worth of refreshments, the only condition being that out of her ten cents worth each girl present could be served with a taste at least. Each girl kept it a secret what she intended to bring, and many delightful surprises resulted. We had quite a variety of refreshments."

"But I don't see how you could buy enough for twenty-four for ten cents," said Irene, doubtfully.

"No one did that, of course, but by the time each girl received her share of what every other girl had brought, she had enough, don't you see? There are numberless things in the line of candy, cakes, fruit and nuts to be had for ten cents. Of course, it was not a banquet, by any means, but it was something different from the eternal ice cream and cake."

"Do you not have refreshments at all your meetings?" inquired Marian.

"No," replied Jean, "we hold our meetings in the homes of the members and we feel that the serving of refreshments might keep some of the girls from entertaining the society, so we do not have refreshments except at our February meeting and our September meeting, which is our Rally meeting. We suspend our meetings during July and August and in September we have a Rally, with refreshments and a social time."

(*To be continued next month.*)

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N S., Pittsburgh, Pa.

Believing that a brief history of the Junior work of our own church will be interesting and helpful to Junior leaders of the present day we here present a few facts concerning the earlier years.

Long before such a name as *Junior Society* was known, the children of the church were receiving training for the future in the Mission Bands. As there was no plan of organization or constitution for such bands in the earlier years, each one was a law unto itself. These came into existence and disbanded at the will of the leader. The first Mission Band was organized in the 2d church Monmouth, Ill., in the fall of 1875. The second Band in the 6th church, Pittsburg, September 1879. The third at Oxford, Ohio, March 1880 and the fourth at Springfield, Ohio, July, 1880.

The first recognition given to Mission Bands by the Women's General Missionary Society was at the annual convention at Washington, Pa., 1888, when a committee was appointed to prepare a constitution and book of exercises for such organizations. From this on a new interest was taken and a new impetus given to this branch of the work.

Four years later, 1892, our present plan of organization was presented to the annual convention in session at Philadelphia and adopted. This plan included a general secretary and a Junior secretary in every Presbytery and the name was changed from Mission Band to Junior Missionary Society.

The following year a Junior Constitution and book of instruction was prepared by the General Committee of the Young People's Christian Union for Junior Christian Unions under the care of the young people of the church.

At this point our junior work became a divided force and remained so for more than ten years. During that interval, repeated efforts were made to amalgamate or consolidate these organizations under one head, but without success.

A little more than two years ago, the Women's General Missionary Society together with the General Committee on Young People's Work petitioned the General Assembly, May 1906, to unite the three junior organizations under the general supervision of the Women's General Missionary Society. This General Assembly approved the proposed consolidation and the juniors of the church are now marching under one banner and one general name, Junior Society, and showing a record last year of 59 new societies with a net gain in membership of 2,158.

The growth of the work since its inception is due to many earnest thoughtful workers. Some have been more active in promoting the movement than others and these are well known to the church. The names of those who did splendid service throughout the church by prayer and pen and effort are legion and lest we fail to mention all these, no names are given in this brief history. A fuller history may be obtained by addressing the Literature department of the Women's Board, Publication Building, Pittsburg, Pa., and enclosing two cent stamp.

The Junior Missionary Magazine is the official organ of the Junior Societies and should be a part of the outfit of every Junior society. Next month we will discuss the purpose and plan of organization of the Junior Society.

From Month to Month.

The Board of Directors.

Two regular and one special meetings of the Board have been held since the last report.

Treasurer reported receipts for December $8,171.17 and disbursements $17,202.75.

A Thank-offering of twenty-one dollars was received from the Prairie, Ala., station.

The following names have been added to the senior Life Membership roll: Mrs. John A. Shaw, Mrs. H. K. Galloway, Katherine Sturgeon, Mrs. T. D. Stewart, Mrs. J. K. Watson, Mrs. W. A. Ralston, Miss Margaret Gordon and Miss Mabel Plummer and Robert Phillip Smith, Thomas Hanna, David Moody and Clifford McKelvey have been made life Members of the Junior Society.

Presbyterials are requested to pay the $5.00 to the contingent fund as recommended by the Women's General Missionary Society in Convention, 1908.

As the supply of Life Membership Certificates has been exhausted, a new and somewhat changed edition was authorized.

Foreign Secretary reported that Miss Rose Minteer, who spent two years as nurse in the hospital at Assiut some time ago, had been secured to go to Tanta Hospital as a short term nurse and would sail from Boston on January 2nd.

Omaha Presbyterial has pledged $427 for Special work, to be applied to the unpledged salaries of Egypt and this pledge was ordered applied to the salary of Dr. Anna Watson.

Mrs. J. A. Wilson was appointed a delegate to the International Conference of Women's Foreign Mission Boards of the United States and Canada, which is to be held in Boston, February 24th and 25th, 1909.

Home Secretary gave short reports from the different stations and presented a request from Cleveland Presbytery that the Board furnish a missionary to conduct a mission among the Polish people of Cleveland under the care of 2nd Cleveland congregation. This request was granted.

The Italian Mission of Carnegie, Monongahela Presbyterial, was taken under the care of the Board.

Freedmen's Secretary was instructed to notify the different stations to send exhibits of the work done during the year to the Convention at Buffalo.

The sewing teacher at Cleveland has resigned and Miss Rosa Peters was recommended to fill the vacancy.

Reports were received from all the stations, the Bible Reader reporting one hundred and three calls made during the month.

Literature Secretary reported that receipts in November were $130.60 against $90.47 in November 1907 and almost twice as much to December 15th as in the same time last year.

Three thousand two hundred and seventy-three Temperance leaflets were sent out in November and one thousand two hundred and seventy-two free leaflets were sent out in December.

The Temperance Secretary, Mrs. R. C. Morton, made her first report, stating that she had sent out circular letters to Presbyterial secretaries.

The Board had the great pleasure of having Mrs. J. L. Hervey, President of the Convention of 1909, and Mrs. Alter, formerly Field Secretary of the W. G. M. S., meet with them during part of the session January 5th.

Mrs. J. D. Sands, Sec'y.

Treasurer's Report for the month of December, 1908.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbi Hospital	Magazine Fund	Temperance	TOTAL.
Allegheny	200 00	a105 00	60 00	3 00	153 00	5 00		25 00												551 00
Argyle	25 00					15 00														40 00
Arkansas Valley	16 00	21 00		14 00	15 00		15 00													81 00
Beaver Valley	61 00	52 00	54 00	10 00	36 00	15 00	10 00	10 00							34 00					282 00
Big Spring	30 00		50 00		44 00									5 00						129 00
Caledonia	5 00	2 00	2 00		1 00															10 00
Chartiers	33 00	87 00	48 00	5 00	32 00	14 00														224 00
Cleveland	7 00		17 00	3 00	11 00															38 00
College Springs												25 00								25 00
Colorado	38 00	13 00	10 00	5 00	20 00		2 00	2 00												90 00
Concordia	10 00																			10 00
Delaware	5 00		8 00		11 00															24 00
Des Moines	7 00	78 00	15 00	23 00	15 00	10 00	5 00													158 00
Detroit	5 00				5 00															10 00
Frankfort	12 00	1 00	13 00	2 00	2 00	8 00	2 00													40 00
Garnett		19 00				10 00														29 00
Illinois Central	29 00		14 00		13 00															56 00
Illinois Southern		87 00																		87 00
Indiana	7 00	22 00	2 00		5 00	4 00								5 00					1 00	46 00
Indiana Northern	3 00																			3 00
Kansas City	5 00	66 00	5 00																	76 00
Kiskiminetas	22 00	7 00	12 00		7 00															48 00
Lake	7 00		3 00	2 00																12 00
LeClaire	17 00	31 00	25 00																	73 00
Los Angeles	10 00	61 00	10 00				5 00													86 00
Mansfield	15 00	93 00	15 00		5 00		5 00													133 00
Mercer	35 00	64 00	35 00	2 00	35 00		10 00	5 00							3 00					189 00
Monmouth	2 00	61 00	17 00		8 00															88 00
Monongahela	223 00	b336 00	220 00		57 00	12 00		10 00			10 00				10 00	10 00				888 00
Muskingum	29 00	208 00	11 00		26 00															274 00
New Jersey	35 00		20 00		15 00			10 00												80 00
New York	12 00																			12 00
Ohio First	61 00	128 00	41 00		31 00	18 00	15 00	5 00												299 00
Oklahoma			5 00																	5 00
Omaha	9 00	114 00	34 00		22 00	3 00														182 00
Oregon	7 00	69 00	6 00		10 00		4 00													96 00
Pawnee	19 00		12 00	6 00	13 00	10 00	8 00	2 00												70 00
Philadelphia		50 00	20 00			5 00														75 00
Pittsburg	27 00		10 00																	37 00
Puget Sound	5 00		21 00																	26 00
Rock Island		85 35	13 00	5 00	10 00															113 35
San Francisco	8 00	55 00	3 00	8 00	10 00		7 00													91 00

Sidney	10 00		5 00			10 00														25 00
Spokane	10 00																			10 00
Westmoreland	31 00	221 00	34 00	10 00	7 00		5 00	4 00												312 00
Wheeling	65 00		65 00																	130 00
Mr. and Mrs. G. M. Paden		100 00																		100 00
Mr. and Mrs. Taylor		275 00																		275 00
Miller's Ferry, Ala					35 00															35 00
A Friend of Missions	25 00																			25 00
Three Individuals	10 00		10 00	4 00	9 00		5 00													38 00
Interest on Fund	15 00				15 00										730 62					760 62
Refnnded					6 82															6 82
Items of Cents															3 31					3 31
2nd Spokane									83 25											83 25
3rd Spokane									68 85											68 85
1st Indianapolis									41 68											41 68
Hutchinson, Kan									47 18											47 18
Conway, Pa									83 25											83 25
Sioux City									192 89											192 89
Schenectady, N. Y									75 00											75 00
Arkansas City									25 00											25 00
Burlington, Iowa									55 00											55 00
Torrington, Wyoming									41 61											41 61
Brinton Ave., N. Braddock									55 50											55 50
18th Pittsburg									86 00											86 00
Gladden, Pa									37 46											37 46
Pinckneyville, Ill									133 20											133 20
West Allis, Wis									49 95											49 95
Winterset, Iowa									33 30											33 30
Everett, Wash									50 00											50 00
5th Chicago														300 00						300 00
2nd Providence														115 00						115 00
Total	1212 00	2511 85	945 00	102 00	684 82	189 00	98 00	73 00	1154 07		10 00	25 00	415 00	743 93	47 00	10 00			1 00	8171 17

a For Croation Work ..... $ 50.00.
b For Italian Work ..... $168.00.
Young Women's Special Work ..... $180.00.

Junior Life Member, Clifford McKelvey,
Senior Life Member. Miss Mabel Plummer.

MRS. J. B. HILL, TREAS.,
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One Year.

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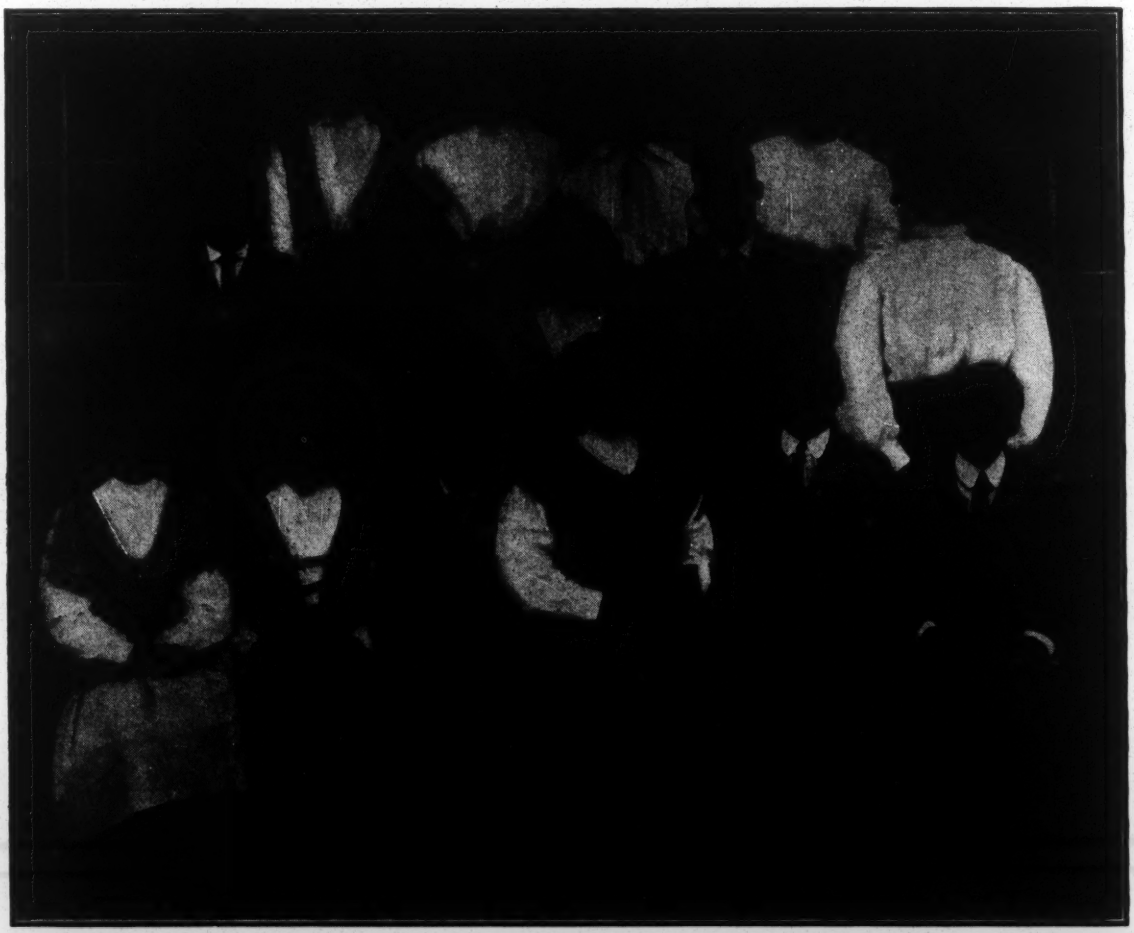
Townsville Mission Building and the Boys and Girls in the Mission with their Teacher.



The Fifth, Sixth and Seventh Grades at Townsville Mission, Miss Bettie Taylor, Missionary Teacher.